1851.

ity—Security—Perpetuity.

$1,280,000!!

T of the affairs of the MUTUAL LIFE
CE COMPANY, of New York, (No. 35
r the year ending January 31, 1851:
nd, January 31, 1850, - - $991,161 62

RECEIPTS.

- -	$454,142 97	
	60,937 17	
le of United } nd State of }	15,826 24	530,906 38
k stocks, }		
		$1,522,068 00

DISBURSEMENTS.

d, including } which occur- }	$160,640 00	
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d Policies, }	16,641 23	
Rent, Physi- }		
s, Stationery }	21,619 18	
Postage, &c. }		
ns, Advertis- }	24,279 40	223,679 54
hanges, &c., }		
nuary, 1851, - -		$1,298,388 46
proofs of death, }	- -	18,300 00
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being paid, }	- -	$1,280,088 46
mount of Losses in 1850, $155,440 00		

INVESTMENTS.

ew York and }	$16,410 91	
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es of N. York & }	1,128,831 22	
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from agents, }		

JOSEPH B. COLLINS, President.
BATY, Sec'y. CHARLES GITZ, Actuary
HAYDEN POST, M.D., Medical Examiner,
at the office daily, from 11 till 12½ o'clock.
F. BLUNT, Counsellor. - 119-13t

MERICAN MUTUAL
Life Insurance Company,
OF NEW HAVEN, CONN.

CAPITAL 100,000 DOLLARS,
invested in Bonds, Mortgages and Stocks.
e at less rates than charged by other Mutual
payable in *Cash* Annually, Semi-annually
rly, as best suits the convenience of the ap-

PROF. B. SILLIMAN, *President*,
BENJAMIN NOYES, *Secretary*.
ice, 40 Wall street, New York.
THITMORE, *Actuary*.
N. HEARMAN, M.D, *Medical Examiner*.
ance at the Office, 40 Wall-street, daily from
ock. 125-tf

Blue Canton China.

ENEZER COLLAMORE,
286 BROADWAY, near Stewart's,
st received an invoice of this very durable
, for sale by the Set or Piece.
vered Vegetable Dishes, separate.
BROOKLYN PLAINT GLASS.
s now on hand a complete assortment of rich
graved Glass from this very celebrated manu-

NGLISH, FRENCH and BOHEMIAN Cut,
nd Engraved Glass—all of which will be sold
es.
RENCH AND ENGLISH CHINA,
s, and Toilet Sets—to which the attention of
is respectfully invited.
FANCY GOODS.
Figures, Cologne Bottles, Bouquet Holders,
tch Boxes, Alumets, &c., together with a va-
ncy Articles, both useful and ornamental.

Sofa Bedsteads.

[NEGUS'S PATENT.]
FACTURED exclusively by W. S. HUM-
rs, Wholesale and Retail Furniture Ware-
and 197 Chatham-street, admitted by all who
and meet them to be the best ever offered
lic. When opened a *Perfect Bedstead* having
el even Spring Mattress attached, requiring but
ument to open or shut them, and when opened
strongest Bedstead in use, and when closed
o detect its being a Sofa Bedstead. Also
atent Chamber or Sick Chair, adapting to a
A large assortment of Furniture, Beds and Mat-
nstantly on hand. 122-13t

ring and Summer Dry Goods.

ITCHCOCK & LEADBEATER,
7 BROADWAY, CORNER OF LEONARD-STREET,
in store, and are constantly receiving from
CTION, IMPORTERS AND JOBBERS,
l and style of Spring and Summer Dry Goods,
—
ENDID COLORED FRENCH ARGENTINES,
article of great beauty and elegant texture,
AUTIFUL SPRING SILKS AND SHAWLS,
ARD SILKS OF SPLENDID QUALITY,
ENCH PRINTED MUSLINS AND LAWNS,
HINTZ, FIGURED AND BROCADE BAREGES,
NE, CORDED AND PLAIN SILK TISSUES,
ANT DE LAINES AND BAREGE DE LAINES,
ND EMBROIDERED CANTON CRAPE SHAWLS,
W AND BEAUTIFUL SPRING MANTILLAS,
rything else, in fact, necessary to perfect a Lady's
be; together with a large and full assortment of

Housewife and Family Dry Goods,

Linen and Muslin Sheetings and Shirtings,
Table Damasks, Diapers, Napkins, Lawns,
Crash Towelings and Towels,
CE AND MUSLIN WINDOW DRAPERIES,
LIAN BLEU AND MARSEILLES QUILTS,
TOILET, TABLE AND PIANO COVERS,
ANNELS, CANTON FLANNELS, TICKINGS,
ENGLISH AND GERMAN HOSIERY—
short, everything in the line of FANCY AND
PLE DRY GOODS; and giving their attention
entirely to the retail business,
LEARN THE WANTS OF THE PUBLIC,
are no pains or expense to be able to supply them,
hile their assortment is the largest and most
E PRICE WITHOUT VARIATION,
to every customer, whether a child or an adult,
ND HONEST DEALING.
afflicted will always find a large assortment of
RNING AND HALF MOURNING GOODS,
will be served with dispatch in both city and
y. ☞ Gentlemen will always find their—
ts, Scarfs, Handkerchiefs, Gloves, Undershirts,
Drawers, &c., &c.
ch lower rates there than at Gents' Furnishing
—
Orders from the country or city will be promptly
ed, sent as directed, and the GOODS ALWAYS
RANTED, and money returned if they do not give
ction.
BUNDLES SENT ANY HOUR OF THE DAY,
any Railroad, Steamboat or Ferry, in the city,
at ladies from abroad will have no trouble with their
from the time of purchasing until they are ready
e their seat in the cars or boat for home. 123-tf

PROSPECTUS of the INDEPENDENT.

E INDEPENDENT, a religious newspaper of
he largest class, is published weekly, at 24 *Beek-*
street, New York, at TWO DOLLARS a-year, payable
advance.
he EDITORS of this journal are REV. LEONARD BA-
D.D., of New Haven, Conn., REV. JOSEPH P.
MPSON, Pastor of the Broadway Tabernacle Church,
York, and Rev. R. S. STORRS, Jun., Pastor of the
ch of the Pilgrims, Brooklyn.
. Bacon is at present traveling in Europe and the
, and his correspondence will enrich the paper dur-
the year with his observations upon European and
ntal scenery, society and institutions. Mr. Storrs's
cles are designated by his initial S.
Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev.
RY WARD BEECHER, (☧) are enlisted as stated con-
tors to the editorial columns.
he Assistant Editor is Rev. JOSHUA LEAVITT, whose
rience as an editor renders the news department va-
and complete.
The Independent was not started for the purpose of
, and it will be sustained upon *the most liberal scale*,
though it should never prove to be a source of in-
to its proprietors.
ut while they are thus committed to its support, the
rietors have no control over the columns of the
, and no responsibility whatever for anything that
ears in them. The editors, on the other hand, have
roperty in the paper, and no expectation of being
er enriched or impoverished by it. An experiment
wo years has proved that this is perhaps the very
method of securing a truly independent newspaper,
as *The Independent* aims to be. Its name was in-
led to be characteristic, not offensively, but distinct-
y. It is not the organ of any school in theology, of
sect in religion, nor of any party in politics. It ex-
ses only the individual views of its conductors. As
editors are by conviction and position *Congregation-*
sts, the paper advocates the principles of faith and
er generally held by the Congregational churches of
England. This it does, however, in the spirit of
ness and liberality toward other denominations of
istians.

Correspondence.

The Independent employs, as stated foreign corre-
dents, JOSEPH WARREN, Esq., of Oxford, England,
r. A. KING, of Dublin, Rev. LOUIS BRIDEL, of Paris,
Rev. LEON PILATTE, of Paris, (now in this country,)
o keep its columns supplied with the news of the Lit-
an world, and furnish articles of great ability and
ue upon particular aspects of political and ecclesiasti-
movements abroad. In addition to these, two or
e traveling correspondents are ordinarily engaged to
sent its readers with fresh and original impressions of
eastern continents. Missionaries also, at several
tions, contribute from time to time intelligence from
ir respective fields.
The *Domestic* Correspondence of the paper embraces
the prominent points in our own country at the East
d the West, and keeps its readers informed of all mat-
s of public interest. By these auxiliaries *The Inde-*
dent is supplied with a larger amount of original
tter than is usual in religious newspapers.
Special attention is given to the criticism of Books
d Periodicals, and to interesting selections from cur-
t literature.

General Principles.

The religious principles of *The Independent* are stated
ove. Being a religious newspaper, it does not deev-
e areas of political discussion, except to apply the
ciples of Christianity to public questions. This it
leavors to do, without regard to party or sectional in-
ests. It will always espouse the cause of Justice,
manity, Right, Liberty and Truth, against all com-
nations and all interests, political, commercial, or so-
ological, that would seek to trample these under foot.
the reform of social evils, it will endeavor to combine
deration and love with a firm and resolute opposition
all corruption and wrong. But the great aim of the
per will be to elevate the *spiritual* character of its
ders, by inculcating the truths of the Gospel in their
ctical application.

To Agents.

Postmasters and Clergymen are requested to act as
ents, or to use such other mode of aiding in the ex-
sive circulation of the paper as may be convenient;
d deduct FIFTY CENTS commission on all new subscrip-
s. Payments always in advance. 124-tf

THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME III. NEW YORK, THURSDAY, MAY 8, 1851. NUMBER 127.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary Agency of G. W. LIGHT, No. 3 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (☧) are enlisted as stated contributors to the editorial columns.

Anniversary Week.

SUNDAY EVENING, MAY 4.

NEW YORK BIBLE SOCIETY.

The annual sermon before the New York Bible Society was preached on Sabbath evening at the Broadway Tabernacle by Rev. John P. Cleaveland D.D. of Providence R. I. Notwithstanding the severity of the storm an audience of at least 1000 persons was assembled. The service was opened by an appropriate anthem from the choir under the direction of Prof. W. B. Bradbury. The singing throughout was in excellent taste. The Scriptures were read and prayer was offered by Rev. J. P. Thompson.

Dr. Cleaveland's text was Nehemiah 8. 8: *So they read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading.* The text expresses God's approbation of Ezra's zeal in disseminating Bible truth. He had no Bibles to sell or to give away, but he did the best thing in his circumstances. He and his associates performed the proper work of a local Bible Society; they sought to bring the whole community under the saving influence of God's law.

The incident suggests the thought that *True zeal in behalf of the Bible is the best possible employment.* True zeal is always enlightened, comprehensive, Christian. In behalf of the Bible its aim is that the Bible shall not only be possessed, but perused, pondered, obeyed.

1. Zeal in the distribution of the Bible *works with the best possible means.* To be as scrupulous of means as of ends is the grand distinction between the religion of the Bible and the religion of Rome. The Bible is God's best means of good to man. There is need of a deeper, broader, more enduring civilization; this the doctrines of Scripture alone can supply.

The Bible is the best guaranty of *personal security.* In Egypt there is no such thing as personal rights, and never was unless while Joseph's influence prevailed. In Greece a large population and large liberty were deemed incompatible by the ablest statesmen. In the vast empire of Brazil, that equals the United States from Maine to Florida, what Portuguese book or law is there from which a Brazilian could imbibe the idea of liberty? In China the emperor sucks the blood of his subjects. Without the Bible existence would be a burden. Liberty of conscience, an independent ownership in the soil, untrammeled suffrage, trial by jury, the sacredness of an oath, are all owing to the Bible.

The Bible is the best means of *general intelligence.* The germs of all sound education are in the Bible. If this is not so, Sir Wm. Blackstone, Sir Wm. Jones, Lord Bacon and John Locke made a great mistake.

The Bible is the best means of *outward morality.* Its morality is higher, surer and purer than that of any other system. The preacher here instanced the gross moral defects in the teachings of Socrates, Plato, Seneca, Spinoza, Hobbes, Hume and Paine.

The Bible is the best means of *promoting personal piety.* It is the only means of true spiritual peace. Without it all the endeavors of the world for peace are like the eternal roll of the ocean. The Bible alone provides pardon for sin. The strength of law lies in its penalty; its authority is measured by its sanctions. The Gospel provides a way of purity and salvation for the most flagrant transgressors, at which the law could not hint without its own annihilation.

These considerations should warm the heart in the work of distributing the Bible. If the farmer, the mechanic, the physician, the sculptor, could have such an assurance that they were working with the best means, how would they be animated in their labors. This fact should vivify those who circulate the word of God.

2. Zeal for distributing the Bible *works with the best possible helps.* The help of all good men is certain. They are one in Christ. The managers of Bible Societies owe more to the silent power of prayer than to any other agency. A missionary testifies that he never knew a Sandwich Islander converted, who did not at once begin to pray for Christians in America engaged in disseminating the Gospel. Of the counsels and contributions of good men, and their hearty coöperation, it is needless to speak. Such help,—a mere professional sympathy—would be greatly prized in other employments. This thought was illustrated as before from the case of the farmer, the mechanic, lawyer, &c. Those who are circulating the Bible are sure of *God's* help. God helps all good and lawful undertakings. But how would it che er those engaged in ordinary labors, to have an express promise of Divine aid. This the Bible distribution has. God will magnify his *Word* above all his Name.

3. Zeal in distributing the Bible is *working for the best results.* Compare this with other labors in the certainty of success. There *may* be failures which can be resolved only by the sovereignty of God. But how many more such failures are there in the labors of the husbandman, the plans of the merchant, the efforts of the man of genius. In *this* work success is certain.

The results of this effort are *enduring.* All other results are short-lived. Empires and laws sink into decay and oblivion. There is no existing law of which it can be said 'Darius made this;' no custom of which it can be said 'Cyrus instituted this;' no institution of which it can be said 'Cæsar founded this.'

The Bible provides for the only possible perfectibility of human nature. The Bible inserts itself into the soul, and produces there a calm, clear, comprehensive spirituality. This alone shall endure.

4. Zeal in Bible distribution *works for the best possible rewards.* The work itself induces a sense of self-respect by no means incompatible with true modesty. Besides this such laborers have foretastes of God's favor. They enjoy also the warm gratitude of those that accept their labors with personal benefit. Above all they shall have an enduring reward in heaven. They shall shine as the stars. For the laborer in the dissemination of God's Word there is a reward in heaven, and it will surely come. Be not, therefore, weary in well doing, or too much sickened by hope deferred. The rewards that stay come gently as the falling dews. The fissures in the giant rock that girds the mightiest cataract in the world, are not the labors of a day, nor the effects of one effort. The springs bubble, and the drops fall into the flood below—yet the torrent rushes on unmindful of that which is going on beneath, or perhaps the cataract looks down with contempt upon the stream that has found its way through the crevices of the rock, but the drops are too busy to heed the look of scorn. The springs bubble on, and the drops trickle, trickle, trickle, until their work is done, and the overhanging mass goes thundering into the abyss below that foams and boils as it leaps to its embrace. So, brothers, shall it be with you, if you are true to your calling. Little by little shall your reward come, but the success of God's word shall be perpetual. Go on with your labors—cease not your toil until every part of your great city is furnished with the book of books; and neglect not the dwellers on the sea. Seek and foster them, and give freely to them,

"The beacon 'mid the foaming brine,
That pole star o'er the sea."

PRESBYTERIAN BOARD OF MISSIONS.

The customary annual sermon before the Board of Missions of the General Assembly of the Presbyterian Church, O. S., was preached on Sabbath evening, in the First Church, by Rev. George Potts, D.D., of this city. After prayer by Rev. Dr. Phillips, the pastor, the following abstract of the annual report was read:

FINANCES.

The receipts from all sources, as stated in the Treasurer's Report, has been, - - $189,084 33
To which add the balance of last year, 1,157 39

$140,221 72

The expenditures, as shown in the same Report, have been, - - $140,085 56

Leaving a balance in favor of the Treasury of - - - $136 16

A large amount of clothing has been received for the Indian Missions, and donations of Bibles, tracts and books from the American Bible and Tract Societies, and the Presbyterian Board of Publication. Of the moneys acknowledged in the Treasurer's Report, $6,892 20 were received from European friends in India.

PUBLICATIONS.

Besides occupying a part of the pages of the *Home and Foreign Record*, the Board has continued to publish the *Foreign Missionary*, the circulation of which has reached 21,000 copies monthly. Of the Thirteenth Annual Report 3,850 copies were issued, and a considerable number of letters to Sabbath-schools, and other missionary papers.

AGENTS.

Rev. Henry R. Wilson, in the Synods of Pittsburgh, Wheeling and Ohio; Rev. W. S. Rogers, in the West and South-west; and Rev. R. L. Stuck for ten months in the same field; Rev. J. F. Lanneau for eight months in the Synods of South Carolina, Georgia and Alabama; Rev. Messrs. John C. Rankin and John R. Freeman, visited a number of churches in the Synods of New Jersey and New York. In the autumn, Charles D. Drake, Esq., resigned the office of Treasurer, and William Rankin, Jr., was appointed in his place.

MISSIONARIES SENT OUT.

Twenty-five persons were sent out as *missionaries* and *assistant missionaries* during the year, six of whom are ordained ministers of the Gospel.

INDIAN MISSIONS.

Among the *Chacktaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahaws, Chippewas and Ottawas*,—Rev. Messrs. A. Reid, H. Balentine, R. M. Loughridge, J. R. Ramsay, W. H. Templeton, W. Hamilton, S. M. Irvin, E. McKinney, and P. Dougherty; Messrs. J. G. Turner, J. S. Betz, J. B. Allen, W. J. Robertson, J. Junkin, M. D., J. B. Junkin, J. Lilley, J. D. Bemo, D. A. Reid, H. Martin, J. K. Whiteside, and D. Rodd, assistant missionaries; and twenty-one native assistants, teachers and the wives of missionaries and assistant missionaries. The Choctaw mission suffered severe bereavement in the death of Rev. A. J. Graham, and Mrs. Morrison, formerly Miss Dutcher, both of whom were most faithful and efficient missionaries. Rev. C. R. Gregory has left the same mission, chiefly on account of health; and Mr. J. Dwight, to become the editor of a newspaper printed in the Choctaw nation. Three hundred and ninety children are reported in the schools, three hundred and eighteen of whom are supported in the mission families as boarders, the Indians contributing a part of the expense from their annuity funds. Sixty-nine communicants are reported among the Creeks and Chippewas. The general condition of these missions is satisfactory, and their prospects are full of promise.

AFRICAN MISSIONS.

In *Liberia*, among the *Kroo people* and on *Corisco Island*, near the equator,—Rev. Messrs. H. W. Ellis, J. M. Priest, G. W. Simpson and J. L. Mackey; Mrs. Simpson; Messrs. B. W. R. James, John W. Erskine and W. McDonough, teachers. Rev. J. M. Connelly and wife have returned to this country, on account of Mr. Connelly's health. Mrs. Mackey has been called to her rest. One hundred and three scholars are reported in the schools, and ninety-seven communicants in three churches in Liberia. The prospects of the new mission on Corisco Island are very favorable, and a loud call is made for more laborers. A missionary and his wife are about to sail for Monrovia. He will take charge of the Alexander High School at that place.

MISSIONS IN NORTH INDIA.

Lodiana, Furrukhabad, and Allahabad,—with ten stations; Rev. Messrs. J. Porter, L. Janvier, A. Rudolph, J. R. Campbell, J. Caldwell, J. S. Woodside, J. M. Jamieson, J. H. Morrison, Golok Nath, J. Newton, J. H. Orbison, W. H. McAuley, J. J. Walsh, A. H. Seely, J. F. Ullman, Gopeenath Nundy, J. Wilson, D. E. Campbell, R. S. Fullerton, J. Warren, J. Owen, J. E. Freeman, R. M. Munnis, L. G. Hay, H. W. Shaw; nineteen females, the wives of missionaries; one native licentiate preacher, and twenty-two native converts employed as Scripture readers, catechists and assistant teachers. Rev. Messrs. J. C. Rankin and A. A. Hodge have been released from their connection with the Board. Messrs. J. E. Freeman and J. F. Ullman, after a visit to their native country, are about to return to their stations. Messrs. Orbison, D. E. Campbell, Fullerton, Hay and Shaw joined the mission during the last year. There are printing presses at Allahabad and Lodiana, from which 5,942,700 pages of the Scriptures and other works were issued. In the schools, sixteen hundred and seventy children are reported, of whom one hundred and eighteen are wholly supported by the missions. Returns from three of the churches enumerate one hundred and fifty-six communicants; from the churches at five of the stations no report has been received. A new and handsome church has been completed at Saharunpur, chiefly by the aid of donations received in India. The missionaries conduct numerous regular services at their stations, and make journeys to preach the Gospel in other places. They speak of a general falling off in the spirit of opposition to their message, which was formerly manifested by the Hindus, and a willingness on the part of many, to acknowledge the approaching triumph of the Christian religion.

MISSION IN SIAM.

At the station at *Bangkok*, Rev. Messrs. S. Mattoon and S. Bush; S. R. House, M.D., licentiate preacher; two females, wives of the missionaries; one native assistant. Preaching has been constantly maintained, and the distribution of the Scriptures and religious books, in Bangkok, and on extended journeys into the interior. Over 500,000 pages were printed for the mission, and upwards of 1,400 patients were prescribed for. The work of the mission is important and full of promise; but the missionaries were not able to obtain dwellinghouses, owing to the illiberal course of the present king, so that their remaining in Siam was a matter of uncertainty. This subject is fully stated in the Report. It is one which calls for the special prayers of Christians.

MISSIONS IN CHINA.

Three missions, having stations at *Canton, Ningpo* and *Shanghai*,—Rev. Messrs. A. P. Happer, M. D., J. B. French, R. Q. Way, A. W. Loomis, M. S. Culbertson, J. W. Quarterman, H. V. Rankin, S. N. Martin, W. P. Martin, J. K. Wight, D. B. McCartee, M.D.; Mr. M. S. Coulter, Superintendent of the Press; one native assistant; nine females, the wives of missionaries. The health of Rev. W. Speer not permitting his return, he has been released from the service of the Board. Six native communicants are reported at Ningpo; one hundred and twenty-four children are under daily instruction, most of whom are in boarding-schools—many of them supported by the children of our churches; 2,000,000 pages were printed at the Ningpo press; over twenty-two hundred patients were prescribed for. Several services for preaching are held at the different stations. A large and respectable church is nearly completed at Ningpo, and a chapel to hold two hundred hearers. The new mission at Shanghai is one of great present and prospective importance. The missionaries speak of the removal of some of the former difficulties, and plead earnestly for a larger number of laborers.

MISSIONS TO PAPAL EUROPE.

Moneys have been remitted as in former years for the support of evangelists and colporteurs. Of the sum of $31,980 thus remitted since this plan of action was adopted, $2,050 were forwarded in the last year. Part of this money was expended in efforts for the evangelization of Italy.

MISSIONS TO THE JEWS.

At *New York, Philadelphia*, and *Baltimore*,—Rev. Messrs. M. R. Miller and J. Neander, and Messrs. B. Steinthal and P. J. Neuhaus, licentiate preachers. Constant intercourse is kept up with the children of Israel, affording opportunities of pointing their minds to the Messiah, and efforts have been made to awaken their attention to the claims of the Gospel through the press; but as yet the missionaries have to take up the lamentation of the prophet, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" They have, however, been permitted to receive into the church by baptism two adult Jews, who are hopeful subjects of divine grace.

The Report concludes with stating briefly some general considerations concerning the missionary work of the Board.

Dr. Potts chose for his text the words of Paul to the Romans, 1. 15, 16: "I am debtor both to the Greeks and the barbarians," &c.

In the text the Apostle states the principles of his ministry, and his willingness to disseminate them. Rome was then the mistress of the world; the center, at the same time, of whatever was most great and most vile. Even there he was not ashamed to preach the Gospel of Christ. He was bound as a debtor to Greek and Jew and barbarian, because he was a servant of Christ. He was converted not only into a Christian, but a missionary Christian. A command was laid upon him, and he was bound to obey. He also felt this because what pleased Christ pleased him. There grew up in his soul, side by side with his love for Christ, a love for man. He could not stand by faith on Calvary without remembering that it was not for him alone that Christ died. His natural reprobation of the Gentiles gave way, and he was touched with the same spirit which animated his Master. Paul was a Jew, and might have said there was much to be done among his own kinsmen. He might have wished to labor in the pleasant fields of Damascus, where his conversion took place. No: the very nature of his obligation to Christ made him a cosmopolite. Accordingly, he went to Ephesus, to Corinth, and everywhere, preaching the Word by the authority of Christ. To the savage Macedonian, to the arrogant Roman, to the conceited Athenian, to the dissolute Corinthian, he said: "I am ready, for I am a debtor to the Gentile through Christ." Renouncing all selfish, personal, national limitations, he devoted himself to the grand idea of working out the salvation of the world.

Dr. Potts then considered the force of Paul's example. He teaches the wide scope which should characterize missionary efforts. Those who oppose these broad attempts to evangelize, will here find their answer.—What obligation rested on Paul more than now rests on any member of the church? They held themselves as debtors to all, and with a noble charity held that Greek, barbarian and Jew were all one in Christ Jesus. Did the Savior love the sheep of that fold more than the sheep of our fold? Is not the same obligation ours also?

This feeling of indebtedness is not to be considered peculiar to teachers. Who bore the charges of Paul's journey? Who assisted him in his long and weary wanderings? His fellow-laborers, who did not go forth on missionary enterprises. This shows that he recognized a general obligation in all, to support the work of evangelizing the Gentiles. We have only to change a few particulars, and we have a case similar to that of the Christians who go forth now. Shall then a private Christian count it a small thing, that a man or woman fitted to enjoy the comforts of life should give themselves to this work, and a great matter that he should be called upon to acknowledge his indebtedness to the Gentile and the Barbarian in the shape of a contribution? We may not be able to go ourselves in the work, but we can always send. There are persons who count the attempt hopeless. It is not for us to decide in advance what amount of success should satisfy us. The disciples of Christ knew not whether the Gospel would triumph, but they regarded it none the less their duty to labor. Our business is to obey.

One of the effects of the missionary labors of the last fifty years, has been a wonderful diminution in the practice of idolatry. The scientific knowledge disseminated among the people by the missionaries has greatly contributed to this result, by refuting the false heathen cosmogonies. Dr. Potts referred to the rapid decay of the old faith in India, and the danger which threatens the people of the country in being left without any religion. The missionaries in India recognized the necessity of instant and extended labor. Taking the work done, there is much hope for the future. The converts are to be numbered by tens of thousands. Within fifty years 3,000 schools have been established, which have been attended by 250,000 scholars. The Scriptures have been rendered into a hundred languages, and may be read by six hundred millions of people. The number of communicating believers is more than 250,000, and the probable number of native converts who have died in the faith is between 150,000 and 200,000. Four thousand churches have been built; and 2,000 ordained ministers, with more than 7,000 lay preachers and catechists have been sent forth among the heathen. The conversions have averaged between three and four hundred to each minister.

Dr. Potts closed by an eloquent appeal to the audience to aid the cause.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The annual sermon for this Society was preached in the Amity-street Baptist church, by Rev. William R. Williams, the pastor. The night was very rainy, and the audience was consequently small, but listened with deep interest to the profound and admirable discourse of Dr. Williams.

After prayer by Rev. Dr. De Witt, the President of the Society, Rev. Dr. Baird, the senior Secretary of the Society made a brief statement of the objects and labors of the Society, employing a hundred laborers, thirty in various countries of Europe, and the rest in our own country, embracing persons conversant with seven different languages.

Dr. Williams took for his text parts of the sixth and seventh verses of the fourth chapter of Zechariah: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O, great mountain! Before Zerubbabel thou shalt become a plain."

On the great Easter festival, said he, the Pope is accustomed, with rites of special grandeur, to pronounce his benediction upon the assembled thousands at the church of St. Peters, the most splendid temple of Christian worship in the world. If the Pope of Rome be indeed the Vicar of Christ, and rightfully demands allegiance of all nations, then it is glad tidings to all nations that this benediction has been given. But this Society dares to dispute this claim, as a blasphemous usurpation. The Eternal and Imperial city herself, if not kept down by foreign bayonets, would to day reject that benediction as a malediction.

But we are pointed to the wide sway of Romanism, and told that the Reformation is a wave that has spent itself, and that the facts and omens are all in favor of the One Church, unchanging and infallible,—the Church of Rome. We do not stand up to defend all that calls itself Protestantism. If any such deny the essential deity or true atonement of Christ, we reject them. We hold the inspiration of scripture as firmly as did Rome in her best days. We hold the doctrine of divine authority in religion more stubbornly and more purely than Rome, for she allows controlling power to man—man in synods or councils, man on the papal throne, which we ascribe to God alone.

The eyeball in recognizing the sunbeam, does not make the sunbeam, neither does the human mind in accepting the truth make or establish that truth. We allow that fallen reason needs a Divine Guide. This guide Rome finds in Peter's successors, we go to Peter's Master. Let Rome resort to the voice of flesh and blood, we resort to the Father, yet living and able to teach us all things.

Romanism is a visible church, and is bound to preserve that claim and character. Protestantism is not a visible church at all. Many Protestants recognize no visible church beyond a single worshiping congregation. We admit the one Catholic Church of Christ, but that is invisible; of every age, it matters not of what nation, or of what denomination—the wheat of all one chaff, and we add to the devout Romanist—the wheat of all *your* chaff.

It may be said that this weakens our cause by diminishing our numbers. But it is the true and faithful alone who are to settle this great quarrel. It is asked, Are not the odds against us. But what could Zerubbabel's handful of Jews do? God commands them boldly to challenge the mountain obstacles, and tread them all to a plain. May the same Spirit be our helper in the great conflict to which we are now summoned.

As spirit is of greater power than any form, or modification, or mass of matter, so one human spirit that revives God's truth and lays hold on God's strength, is mightier than any myriad of those fellow spirits who are not thus sustained. Would you go to the poll-lists of Palestine to learn whether Messiah should be the king of the world? The proper power of the truth must have with it the power of God the Holy Ghost; and what then can stand before it? Its success is as certain as the government of God, and its defeat as impossible as the non-existence of Jehovah.

Having considered the true state of the field, and the agencies on which the result is to depend, the question between Protestantism and Romanism is narrowed down to this—Which one of the opposing systems is most sure of enjoying the aid and presence of the Spirit of God? That Rome is not fitted to enjoy this aid may be seen from several considerations.

1. God's Spirit is not likely to separate himself from his own word. Yet of 150 versions of the Word of God, how few have come from Rome, and how resolutely has Rome curtailed and repressed the circulation of God's Word! We know how fatally men may pervert scripture. But so do they pervert speech, and light, and reason, and life. Shall all these therefore be given up? The sword of the Spirit is the Word of God, and yet to avoid the dangers of a misuse of that heavenly weapon, Rome would have all the hosts of God at once disarm themselves. If Christ had put himself under sacerdotal care, would Annas and Caiaphas have given forth the Sermon on the Mount? That he spoke openly in the ears of the people is conclusive proof of the freedom of his word. The Almighty Spirit was the Creator of the natural world, and he is the Renovator of the moral world.

2. Another consideration is liberty. Where the Spirit of the Lord is, there is liberty. We allow it is primarily spiritual freedom—liberty of soul. But we maintain that it includes in general personal freedom. Wherever there is a whole community enjoying freedom of soul, there is also the freedom of law and of life, of individual action and of searching the scriptures. But Rome has ever been the patron of Despotism in every form, and in every land where her influence has extended. She established the inquisition; she flattered the Bourbons of France and Spain to overthrow the liberty of their subjects; she denounces the Liberty of the Press and the Liberty of Conscience. The immediate predecessor of the reigning pontiff most strenuously denounced the Liberty of the Press, the Liberty of Conscience, and the Liberty of Opinion. This petrifaction of despotism cannot lead to the self-emancipation of Europe. The Declaration of Independence cannot be submitted to the keeping or the interpretation of Rome. If where the Spirit of the Lord is, there is liberty, are we likely to find the Spirit of the Lord permanently to work where there is no liberty?

3. Another test of the presence of the Spirit of the Lord is holiness. Rome claims to be holy. But look at her influence in the dark ages, and see what Rome has to do with holiness. Since the Reformation she has indeed been more decorous, but this is justly to be regarded as the reaction of the Reformation itself. In the new sins which she has created, and her blasphemous pretensions of forgiving old sins without the evidences of repentance of the sinner, Rome has become the Man of Sin, feeding and fattening on the sins of nations.

In idolatry, that sin which God especially denounces and abhors, how have her temptations and witcheries and provocations abounded. Even the statues of old Paganism have been retained, with but a change of name. The very image which the old Roman kissed as Jupiter, the modern Roman kisses with like faith and similar rite as the representative of Peter. The Syrian Ashtaroth gave place to the Grecian Venus, and the Grecian Venus yields her honors and prerogatives to the Virgin Mary or Mary Magdalen. And if of old the Prophet's eye and ear, opened by celestial touch, saw and heard in the structures that robbery and oppression had reared, the stones complaining, and the beam out of the timber answering, would not all the miracles of ancie ntsculpture, and painting, and melody, that adorn the great Church of St. Peter's at Rome fail to hide from the spiritual eye of a meditative Christian, the wrongs against Truth and Salvation, against man's soul and against God's glory, that bought, and builded, and adorned that massive monument? St. Peter's, so they call it. Why not rather call it St. Tetzel's, from the name of the shameless monk who peddled the indulgences that were to aid in securing the treasures which it cost? And if one could see gathered, as Heaven sees them, all the delusions of hope misplaced, all the miseries of souls deceived and destroyed, in connection with such practices, and such rites, and such creeds, would not each pilaster and statue of the edifice seem to drop with the blood of betrayed souls, and would not the curse of the Second Death seem rising before us to becloud and encrust each masterpiece of Raphael's pencil, or Michael Angelo's art? The beauty of art may be there, but not the beauty of holiness. Holiness! Would you seek it there? The Holy of Holies and the Shekinah of the ancient Jewish temple could not retain their old character and function when as Annas and a Caiaphas reigned, untrue and ungodly men. Look abroad! Contrast the morals of Protestant Scotland and England with those of Catholic Italy and Spain and France, and then ask if Rome's holiness is likely to procure for her the protection—the aid of the Holy Spirit.

4. Another criterion of the presence of the Spirit of God is found in the answer to this question, Is it a religion of money? Are its privileges to be bought? Does it traffic in what it calls salvation? We use money to advance the kingdom of Christ, but we do not sell the gifts of God. Rome has shamelessly done it. Evangelical religion teaches a valuation that is all of grace. Rome sells hope for the living and peace for the dead, for money, according to an established tariff of prices? Will the Spirit of God alight on the banner of simony?

He charged it upon Rome that she has been the great patron and author of skepticism in Europe. Infidelity even occupies the pulpits of Rome, in Spanish America and elsewhere.

After briefly contrasting the results of Protestant and Papal Missions, the preacher touched on the question whether Protestantism is declining in countries once and long Protestant. He contrasted the condition and prospects of Popery in England under the restored Stuarts, enumerating the Drydens, and Christines, and the Turennes, among the converts from Protestantism. Then was the day of hope for Rome. But history wrote the issue. A religion of spectacles for the sensuous, and absolutions for the carnal, and austerities for the gloomy and self-righteous, may win for the time its thousands; but Rome is one and unchangeable; she is pledged where she begins to completa her work of conversion and conformity; she must restore the Inquisition. Does she hope in her highest delusion to prevail on the Anglo-Saxon race to surrender all their literature, all their heroes, all their political institutions, to take Dominic for Howard, and exchange a Cromwell for an Alexander? But we are pointed to Germany, the land of Luther, the growth of Neology there, and the migration of some of her distinguished scholars, the Schlegels and Stolbergs, to Rome. We answer, as far as Neology was thus rebuked we rejoice. To desert such Protestantism was like Naomi, her husband and her sons, going out of Israel when a famine had smitten it, to seek bread in Moab. But the sons died childless there. The recreants will leave no successors, no school of prosel

regard to the measures now before Congress, under the auspices of this Society, for securing to seamen the full benefit of their hospital money.

TUESDAY MORNING, MAY 6.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The second annual meeting of this society was held this year on Tuesday morning, in the Broadway Tabernacle, Rev. Dr. De Witt, President, in the chair.

Prayer by Rev. John Chambers, of Philadelphia.

The abstract of the annual report was read by Rev. Dr. Baird.

AMERICAN AND FOREIGN CHRISTIAN UNION.

An abstract of the Second Annual Report, read before the Society, May 6, in the Broadway Tabernacle.

The Report commences with an appropriate and touching reference to the death of the late Herman Norton, one of the Corresponding Secretaries of the Society, and a brief eulogy upon his character.

The two-fold mission of the Society was then taken up and discussed. The *first*—to enlighten, according to its measure of influence, the churches of this land, respecting the errors of Romanism, and the proper methods of laboring to combat those errors, and save those who hold them. Romanism, through the immigration of Roman Catholics from the old world, is spreading into every portion of our country and will spread. What is to be done? The churches must be prepared to meet this evil. Protestant Christians must be instructed in regard to the errors of Rome; they must fortify their children and servants in the truth; they must treat Romanists with kindness, although they should abhor the dangerous errors which Rome teaches her votaries; they must acquire skill in dealing with those errors; they must seek, in the spirit and language of kindness and wisdom, to bring those who hold them to the knowledge of the true Gospel. Whilst organizations and associations are useful and necessary, the Protestants of this land must be made to feel that organizations must not be allowed to exonerate them, individually, from so living and acting, that the truth may be promoted among their Roman Catholic friends and neighbors. The tract distributor, the colporteur, the city missionary, the pastor,—all are useful in their place,—but every Christian has a work to do in his own sphere.

The second object of the Society is to bring the Gospel to the knowledge of the Roman Catholic population, now amounting to 1,000,000, according to the Catholic Almanac for 1851, or 3,000,000, according to Archbishop Hughes,—of our own country, and to the many millions of the Papal world abroad—in Southern Europe, and in Mexico and Southern America, &c.

The Report then gave a brief but clear survey of the operations of the Society both at home and abroad during the last year.

1. HOME FIELD.

The whole number of the missionaries employed by the Society in all its departments in this country during the whole or portions of the last year, was seventy-eight. Of this number fourteen were German, twenty Irish, ten French and Canadians, three Italians, two Spaniards, and two Portuguese, and the rest were English and Americans. The number of languages in which these missionaries endeavored to impart the Gospel was seven, viz., German, Irish, French, Spanish, Italian, Portuguese, and English. Of these missionaries 32 were ordained ministers, 8 or 10 licentiates, and the rest were laymen. As to their ecclesiastical relations, they were Methodists, Presbyterians, Baptists, Lutherans, German Reformed, Dutch Reformed,—in a word, they were of all the great branches, and most of the smaller, of the one true Church of Christ in this land.

The fields of the labors of these men have been Boston, Providence, the Blackstone Valley, New Haven, Northern and Middle Vermont, the city of New York, Albany, Northern New York, Oswego, Rochester, Buffalo, Newark, N. J., Philadelphia, the Portuguese colonies in Illinois, Wisconsin, New Orleans, and the Valley of the Rio Grande in Texas. Almost without exception, the missionaries have had most encouraging success in their work.

Comparatively few of the laborers of the Society are Americans, or labor among our American population. They are principally from other nations, and labor in behalf of their own countrymen, who are now, however, or will soon become, American citizens. Many of the missionaries are converted Romanists. Some are located in large cities and towns, others in rural districts. Some give their attentions to congregations and churches gathered under their ministry; others are itinerating missionaries, and publish the Gospel and give religious tracts and the Sacred Scriptures to the emigrant on his arrival on our shores, or on his way to his future home in the West, or at his house in the place of his temporary abode.

The number of churches collected by the missionaries is fifteen, the number now connected with the Board is ten; whilst the number of preaching stations which are regularly sustained every Sabbath, besides the churches referred to, is upwards of twenty. Excepting in cases where it is unavoidable, the Board does not desire to form new churches, preferring that those who are detached from Rome may be induced to go to such of the Evangelical Churches as are near them, or such as they may prefer.

Sabbath-schools are connected with most of the churches, and also with many of the preaching stations. Several hundreds of children, whose parents are Roman Catholics, now regularly attend those Sabbath-schools.

The missionaries have reported during the year quite a number of conversions. Some of them have been much blessed in their labors. In several places the work has been particularly encouraging. Many individuals and even entire families have renounced the errors of Romanism, and now attend Protestant churches. On these points the Report contains details of the most cheering nature, but which our restricted limits do not allow us to attempt to give.

The Report states that demands are made for laborers, German, or Irish, or French, in New Orleans, Mobile, Cincinnati, St. Louis, Chicago, Detroit, Cleveland, Charleston, Pittsburg, Syracuse, Hartford, Springfield, and the Valley of the Connecticut throughout, Lawrence, Portland, and a great number of other places.

Missionaries are needed for this—men who will from morning till night visit Roman Catholics, sit down and speak kindly to them out of the Scriptures, interest them in the sacred volume, and induce them to read it, pray with them, get them together in little meetings and preach the Word to them, and induce them in due time to frequent Protestant places of worship. This is a peculiar work—a work not done—cannot be done by the ordinary Home missionary, the tract distributor, or the colporteur. It is a real missionary work among Roman Catholics, and demands men who know how to grapple with the errors of Rome, and cause the Truth to reach the heart and conscience of Romanists. Few men understand it so well as converted Romanists, who have received a proper training. A great many of them must be foreigners on account of the languages needed.

2. FOREIGN FIELD.

The Report reviews the operations of the Board in France and Belgium, in Ireland, Sweden, Italy, Chili, Hayti, and refers to the work in Canada, in Russia, and speaks of other fields as being more or less open, such as Brazil and Mexico—the latter being particularly accessible from the Valley of the Rio Grande.

The Society sustains thirty missionaries abroad, three of whom are in Italy. The Report speaks fully of the American chapel at Rome, and its prospects; and certainly gives a cheering view as to the many facilities which now exist for causing the Truth to penetrate into Papal countries.

The Report clerly demonstrates that this Society is gaining a stronger hold upon the affections of many of the churches every year. The entire number of its missionaries at home and abroad, last year, was more than one hundred. The Board announce that in a few months every embarrassment arising from the condition of the Am. Prot. Society at the time of the union, will be completely overcome, and the Society placed on as favorable a basis as its most ardent friends could desire. The receipts from the ordinary sources for eleven months (the period included in the Report this year), exceeded those of the whole of last year.

The Report concludes with an appeal to the churches, founded on the rapid increase of the Papal population among us by immigration, the interesting state of the Papal world, the arrogance and pretensions of Rome, the threatened defection from a portion of the Protestant church in England, &c., &c. We ought to add that the Board seem to see in this movement in England and some other quarters, nothing more than what might have been expected from the resuscitation of the Truth which is taking place in the Protestant world. *A purifying of the churches must take place.* We ought to add that a well-merited tribute was paid to the admirable discourse pronounced before the Society last Sabbath night, by Rev. Dr. Williams, of this city—a discourse which deserves a universal circulation.

The following is an abstract of the Treasurer's Report:

Receipts.—Fifty-six thousand two hundred and sixty-five dollars and eighty-two cents.

Expenditures.—Fifty-five thousand two hundred and sixty-nine dollars and twelve centz.

Rev. R. S. Crampton, of Rochester, moved the acceptance of the report.

Rev. William Hague, D.D., of the Baptist Church, Newark, moved a resolution, that the objects and labors of this society were properly commended to the support of every friend of evangelical religion. Dr. Hague said that his resolution originated in an incident which he would relate. A German gentleman, a Lutheran by profession, and he supposed a Rationalist in belief, was inquiring in regard to the American and Foreign Christian Union, and he asked who composed and controlled it. "Is it a Presbyterian society?" No, not that. "Is it a Baptist society?" No. "What then? Is it a union of Baptists and Presbyterians?" No, not particularly of those. "Well, then, who are they?" The reply was, that the society is made up, not of any denomination or union of denominations, as such, but by a union of those who are in heart the friends of evangelical religion. This definition of the components and the distinctive characteristics of the society suggested the terms of the resolution. Dr. H. then gave a beautiful and discursive exhibition of the nature and reality of evangelical religion, as evinced in Hall and Scott, Owen and Bunyan, Fuller and Chalmers, Gurney and Fry, Schmucker, Pascal, and Vinet, and many others. It is known in contradistinction from a rationalistic religion on the one hand, and from a sacramental or formalistic religion on the other. The rationalist draws his religion from his own mind—the evangelical Christian takes his place at the feet of Jesus, and receives from him those truths which reason approves, but could never have discovered without a revelation from God. The rationalist relies on reason, or the intuitive discernment of the transcendental powers of the mind, and accepts the teachings of Christ only so far as they coincide with those intuitive convictions—paying to the words of Christ just as much respect as we would pay to a known liar who should tell us that two and two make four—"I believe what you say, but not because you said it, for I knew it before." This is rationalism, transcendentalism, philosophical religion, which has so long ruled the religion of Germany, and which fills some professional chairs in our own country, and occupies pulpits, which ought to sound forth the great salvation by the atonement of Jesus Christ.

Sacramentalism, Churchianity, was then described by its cardinal doctrine, as set forth recently by a living divine of distinction in that school. It holds that the sacraments appointed by Christ, of baptism and the Lord's Supper, are not merely moral ordinances to lead the mind, but are the *supernatural media* through which the grace of God unto salvation is communicated to the receiver. Evangelical religion is in open contrast to both these systems; and to the demand which God has implanted in the soul of man for a religion, it gives him "None but Christ," as the immortal Howard exclaimed on his death-bed, "None but Christ!"

Dr. Hague then briefly set forth the reasons why such a society as this is needed, instead of leaving the work to the missionary operations of the several evangelical religions. He had heard the inquiry from intelligent persons, and good evangelical Christians too, whether this society is not a sort of a fifth wheel to a coach. He showed the desirableness of such a union of evangelical Christians as a remedy for the divisions of denominations, and to retrieve Luther's disastrous error, in subordinating religion to civil government by the union of church and state. This error had a most unhappy effect in paralyzing and circumscribing Christianity within the limits of certain German duchies. It was not until after the establishment of our own republic, with church and state totally and forever dissevered, that the door was opened for the propagation of Christianity disconnected from the idea of national interference. The elegant address was closed with a feeling commendation of the society, which the speaker said had lately touched deeper sensibilities in his soul, and had assumed a loftier grandeur in its scope and labors, than ever before.

Rev. John Chambers seconded the resolution, with a most fervent and cordial avowal of his regard for the objects of the society, to hold up and extend the doctrine of Jesus Christ and him crucified.

Rev. Mr. Welsh, of the Methodist Episcopal Church, and a missionary of the society in Philadelphia, next addressed the meeting, in commendation of the domestic operations of the society. Laying his hand solemnly upon the Bible, he commenced his remarks by saying, "That blessed book is what I never set eyes on until after I was nineteen years old. Born of Roman Catholic parents, in Ireland, baptized by a Roman Catholic priest, and confirmed by a Roman Catholic bishop, I was trained to believe all the dogmas and to practice all the ceremonies of the Romish church, until I was thirty-three years of age. When he thought how recently he had come to the knowledge of the truth, and when he saw on this platform such an assemblage of learned and eloquent divines, he felt embarrassed; he did not come to make a speech, but he would venture to say a few things that he had learned in the course of his labors among his poor benighted countrymen, who are still under the benighting power of Rome. Mr. W. gave numerous incidents of true Irish interest, connected with his labors, showing, among other trophies, the strings of little black beads which had been given him by Roman Catholics in exchange for Testaments in Irish, and relating the devices by which he had deterred priests from carrying off the Bibles, by the simple expedient of putting his own name in the books and then lending them for ten years, so that if the priest should carry them off he could compel them to pay the price.

Rev. R. S. Storrs, jr., of Brooklyn, was next introduced, and read two resolutions, one for himself and the other in behalf of his friend, the brother from France, Mr. Pilatte.

The first expressed the thought that it is mainly as it involves a system of Religious Doctrine, profound and comprehensive yet radically erroneous, that we are to strive against Romanism. The second, that the present condition of the papal countries of Europe, (as well as those of our own hemisphere,) and the facilities for diffusing evangelical truth among them, should animate the zeal of American Christians.

The course of remark of the brother who first addressed us falls in entirely with the convictions of my own mind, and I believe with convictions that are becoming more extensively prevalent in this land—that it is as a system of religious doctrine, profound and yet erroneous, that we are most concerned to oppose Romanism. There have been times when the public mind seemed most occupied in regarding Romanism as a dangerous enemy to our free institutions. But he did not view this as the chief danger. The mass of the people of this country are not Romanists, and were there to be seen any evidences of a design to subvert or control our government by the will of a foreign power, there would be throughout the land a reaction, of which the political agitations already witnessed in this and some other cities were hardly a prelude. This is not, then, our first danger or our chief interest.

He then took up the consideration of Romanism as a system of religious doctrine, to show how utterly inadequate it was to meet the wants of man. Going back of the Governmental view, he commenced with the Romish view in regard to the Creation, Fall, and Redemption of man. In regards Adam as at first created, a mere recipient of impressions, but incapable of holiness until he had been supernaturally endowed with the capacity and the exercise of holiness. By his fall he lost all this, and became a merely natural being, in which condition all his posterity are born, until again supernaturally endowed with the capacity which Adam lost by the fall. And the Sacraments are the established physical media through which this gift is bestowed. The whole Popish system follows inevitably from this fundamental view of the original nature and fallen condition of man and the supernatural efficacy of the Sacramental ordinances. He showed how the Papal Infallibility, and all its kindred doctrines of Rome flow necessarily and logically from this first principle. He explained the reason given by intelligent and sincere Romanists for various forms, garments and ceremonials, showing that they have a reason, to him who sincerely adopts the fundamental principle in regard to the nature of sin and of holiness—that to such a mind the whole system has not only a reason, but even a harmony and perhaps a beauty. It is even susceptible of a spiritual interpretation, as seen in the writings of Bossuet, almost Evangelical in aspect and expression, hiding its repulsive grossness, which may even attract sincere and earnest minds. They who go to Rome are not all the weak and the sensual and the superstitious. Some even whose faces shine with celestial hope may go there in the expectation of rising through the ladder of its rites and forms to a higher communion with God. These are the real strength of Rome—the hidden depositories of its power. Here is where the danger lies, and it is to this point that our efforts should be directed, by the diffusion of a higher and purer Evangelical literature, and by showing more fully its feebleness and its inefficacy. Christ condemned the whole system, when he said, "Blessed be they that have not seen and have believed." He never intended that his religion should be carried forward by sight and sense, as the Romanists pretend, but by faith—not by forms and ceremonies and symbols, but by the belief of the truth in regard to things unseen but apprehended by the mind.

Romanism is weakest at home, and this shows that it is unreal. Were it true, were it divine, the center of its operations would be the seat of its brightest glories. Here is the point to be carried. Show that it is radically false, because it is weak at home. This is illustrated by its effects upon Spain, and in France. As has been remarked by Mr. Pilatte, "She has had France in her hand, plastic to her will, for a thousand years, and what has she made of France?" When men go to Rome, because it offers them such a system of doctrine, because it claims to have been adorned by the golden words of Chrysostom, and dignified by the piety and theology of Augustine, and the self-devotion of Borromeo, to have taken the arts to its embrace, and to have had a magnificent history—show that it is weak and worthless at home, has not established itself there, in the intelligent conviction.

In the noble picture of the martyrdom of Huss, which so many of us have seen, there is noticeable a scowling discontent on the faces of the peasantry; a beautiful radiance from above, falling upon the martyr. The one is the symbol of the discontent and infidelity to the Church of the popular mind abroad, of which Christianity may take advantage. The other is the symbol of God's love for His truth and its teachers. Before that truth Romanism must fall, at last. In the work may this Society perform well its part.

Rev. Leon Pilatte of Paris, was next introduced. He remarked that Mr. Storrs's address had charmed him in every respect but one, it was half too short. Although he knew something of Popery, theoretically and by experience, yet he longed to hear more of the profound thoughts expressed in the elegant language of the brother who had just taken his seat. He was reluctant to follow or to stand up in the place of such a speaker. But he was not here as in his own person, but as the special representative of the Evangelical Society of France, in whose name he was bound to speak and to express to the Christians of America, through this assembly and through the American Foreign Christian Union, the profound gratitude and sympathy of the Evangelical Christians of France. He did not require a special authority to make him feel this gratitude and sympathy in his own bosom, but he was at the same time most happy to be the bearer of these expressions of his Society, and to declare how deeply they feel their emotions.

Having thus delivered his official message and given utterance to his own feelings, he turned to consider the importance of the work which the Society is doing, and doing almost exclusively, for the diffusion of Gospel truth among the Roman Catholics both of this and of other countries. A year ago he had not the same feelings of interest that he has now. Then he had seen but little except of his own country, and he felt his sympathy chiefly with those who were trying to do good to France. But in nearly a year that he had been here, he had become greatly interested in this country, so that if he were not a Frenchman, he would certainly be an American. He saw the greatness and growth and wealth and religion and freedom and liberality of America, and he saw but one great danger, one thing alone which at times made him look with apprehension upon the future of this country, and he could hardly tell, in looking forward to the welfare of the whole world, whether he should most desire the overthrow of Popery and the conversion of the Roman Catholics in America or in France.

Our friend, said he, Rev. Mr. Storrs, has given us the poetry of Popery—I have seen it in prose. It was all true, and it was beautifully expressed, as a delineation of the philosophical theory of Popery. But he had come in contact with it as it was incarnate among the masses, in its practical results in the character and condition of the people. He said that the eloquent discourses of Bossuet on "The Faith" were got up by command of the King on purpose to delude and deceive the Protestant people of France. They were orations of the most brilliant liar that ever spoke. The body of the people, said he, know nothing of these fine theories. He doubted whether there was one in a hundred even of the priests in this country knew as much of this professed philosophy of Popery as our friend, Mr. Storrs. He then described the education of the priests in France, to show how few of them have their minds developed to any degree of vigor in their seminaries. They spend seven years in commiting to memory certain prepared manuals containing the creeds of the Fathers, the Decrees of Councils, and other forms and proofs, by which they are enabled to appear as men of learning in referring to the words of ancient writers, so long as you keep within the scope of what they have been taught.

He referred to the zeal of the priests in blessing the Revolution of 1848, and shouting louder than any others, "Long live the Republic!" Unhappily that life has not been long. And now you see the papers there are filled with appeals and doctrines of despotism. Rome never changes—it is a chameleon that changes its color, but not its nature—like a tamed wild beast, that lacks only opportunity and excitement to plunge its fangs in blood, according to its original nature. He had heard much in this country of the necessity of defense against Popery. The idea seemed to be of acting on the defensive, to stand and protect the institutions of this country against Popery. He would urge a change of this policy. He had heard of a general officer, who was preparing his men for a conflict that was unavoidable; pointing to the other army, he said, "Do you see those men?" "Yes, we see them." "Well, if you do not kill them they will kill you. I say no more: advance!" This was one of the finest specimens of military eloquence. So, said Mr. P., I point you to Popery in this country, and say, "If you do not destroy Popery, Popery will destroy you. Advance! Attack!"

He would close by giving, modestly, as becomes a young man, some impressions that he had obtained in this country on the subject. He was sorry to say that he did not find prevailing every where among the people so much as he desired to see of that deep and holy and heartfelt hatred of Popery which ought to exist. Some even continue to regard the Roman Catholic Church as a branch of the Church of Christ. What a cursed tree that would be which would tolerate such a branch. No, it has been cut off. It was cut off when it rejected this Bible. It was cut off when the decrees of its councils substituted the works of men for Christ's finished work of salvation. He wished every one to feel as much bound for the conversion of Roman Catholics as for the conversion of the Heathen, if they were here among us.

Rev. Mr. Kirk was then called upon. He began by making his apology to this committee, and to some other committees who had invited him to be present here. He was under an obligation to go to Milwaukie to dedicate a church, and he supposed it was necessary for him to make all haste to be there in season; but on arriving here, he found that such were the improvements in travel, he could spend a couple of days here and have ample time for his appointment; haps a beauty. It is even susceptible of a spiritual interpretation, as seen in the writings of Bossuet, almost Evangelical in aspect and expression, hiding its repulsive grossness, which may even attract sincere and earnest minds. They who go to Rome are not all the weak and the sensual and the superstitious. Some even whose faces shine with celestial hope may go there in the expectation of rising through the ladder of its rites and forms to a higher communion with God. These are the real strength of Rome—the hidden depositories of its power. Here is where the danger lies, and it is to this point that our efforts should

TUESDAY AFTERNOON.

AMERICAN AND FOR. ANTI-SLAVERY SOCIETY.

The eleventh anniversary of this Society was attended on Tuesday afternoon by an immense crowd of people, filling the Broadway Tabernacle to the windows.

Arthur Tappan Esq., the President of the Society, and the President of the American Anti-Slavery Society during its days of useful energy prior to 1840, presided with his useful, simple and unassuming dignity.

Rev. Charles W. Gardner, long the pastor of a respectable Presbyterian church of persons of color in Philadelphia, offered a fervent and appropriate prayer.

Mr. Lewis Tappan, the Secretary, held up to view the manuscript of the voluminous annual report, but said he never thought of reading it at such a meeting, and therefore an abstract had been prepared; but on reading that over, it had been found about as long as a short sermon, and he had therefore prepared an *abstract* of the abstract, which he read to the great interest of the people.

ABSTRACT OF THE ANNUAL REPORT.

The Report expresses the belief that the Great Question of the day will only be settled by the emancipation of every slave. Jefferson's remark is referred to, who said, "Nothing is more certainly written in the book of fate than that these people are to be free." The Compromise measures are examined, and while it is acknowledged that their enactment was a triumph of the Slave power, it is shown that it has not as was predicted, put an end to agitation. The most insulting part of the Compromise is the Fugitive Slave Bill. The only point gained to freedom by the Compromise was the prohibition of the future importation of slaves into the District of Columbia. President Fillmore's declaration against the encroachments of slavery, and his letter approving anti-slavery principles are mentioned in connection with his signature to the

INFAMOUS BILL.

The "Union League," formed by forty-four members of Congress of different political parties, North and South, is alluded to, and it is stated that New England furnished but one signer to the pledge, who also voted for the Fugitive Slave Bill, but lost his reelection. Only eight of the New York members signed it—less than one fourth of her delegation, only two of whom have been reelected. Pennsylvania furnished but one signer, and there were only eleven of these persons in all the free States.

An account is given of the Castle Garden meeting, its originators and conductors being the Cotton Merchants and Cotton Politicians of the city—of the Union Safety Committee charged with the duty of overawing the abolitionists of the city, of stopping free inquiry and a free press, of aiding in the seizure and reenslavement of fugitive slaves, of getting up similar meetings throughout the country, and of being the central organization to put down all anti-slavery agitation as a means of preserving the Union. But it is suggested that "Leviathan is not so tamed."

A review is taken of the motives that induced the passage of the Fugitive Slave Bill, and it is stated that the South designed to humble the North, and by making her territory a hunting ground and filling it with citizens her slave-catchers, to render them cooperators in supporting American slavery, and sharers of its disgrace. The effects of the infamous Bill are shown in the increased number of advertisements for fugitives, in the employment of a number of slave-hunters, South and North—in the alarm of the colored people at the North, the breaking up of families and churches, the fleeing of the sick, the aged and the young to a land of liberty, and the consternation manifested on their behalf by the humane of every class and condition.

Notice is taken of the principal cases of seizure and reenslavement under the Fugitive Slave Bill, the employment of George Wood, and other feed attornies by the Union Safety Committee, to aid the slaveholders in accomplishing their objects, and the personal and legal resistance made by the people of color and their friends to the iniquitous law. It is made evident that in the case of Henry Long he would have been set at liberty had Judge Campbell retained possession of Long, adjudicated the case, and decided upon the illegality of the proceedings before the sham commissioner. The exultation of the servile press and of Northern and Southern sustainers of the new and odious law, at the success of the slave-hunters, is contrasted with the noble stand taken against the law and on behalf of Humanity by a portion of the press not so closely allied with the cotton interest. It is mentioned that the Judges of Massachusetts were decided in passing to and from the Temple of Justice to bow down under the chain which encircled it, which seemed to be a fit emblem of the fetters which the South is attempting to fasten upon the North.

Allusion is made to a pamphlet entitled the Fugitive Slave Bill, issued by the Committee, showing the unconstitutionality of the law of 1850 by saying it was but little if any more stringent than that of 1793, forgetting that one reason alleged for the new law was the fact that the Supreme Court of the United States had decided that one part of the old law was unconstitutional, viz., that part that enjoins upon State officers to execute a law of Congress. It is shown also that eminent jurists and distinguished lawyers have for years denied the constitutionality of the law of 1793 in other respects; and that among them are the names of Walworth and Webster. The law of 1850 is shown to be unconstitutional by various extracts from men learned in the law, and by its obvious denial of the Trial by Jury and the use of the *Habeas Corpus*. The query is also raised, how fugitive slaves can be remanded to slavery under the Constitution, when Mr. Mason of Virginia, and others, have confessed that there is no statute law subjecting men to slavery and when of course no slaves can be said to be held in slave States "under the laws thereof."

Notice is taken of the extraordinary charges made by Judges to Grand Juries in anticipation of judgments rendered after a full hearing, and they are commented upon with much severity. Some of them are spoken of, as in part political harangues, and as inculcating novel and dangerous principles in ethics.

The confusion in the public mind on the distinction between disobeying a law and offering forcible resistance to it is pointed out, and the remark of Judge McLean is quoted, that "an unconstitutional act of Congress imposes no obligation on a State or the people of a State, and may be resisted by an individual or a community." It is shown also by the acts of Presidents Jefferson and Jackson that acts of Congress deemed unconstitutional have been trampled upon by them.

Various facts are brought forward in proof that slavery is soon to terminate, and that the number of those at the South who think it delusterious both in a moral and social point of view, is increasing. There are many at the South who hate slavery and who perceive that emancipation will certainly take place. They need to be treated kindly and to be reasoned with dispassionately. It is lamented that there is not more unity among the abolitionists of the country, and that any cause is given to men to turn away from arguments and appeals on behalf of the Slave. The original principles of the abolitionists are shown to be correct. Facts are adduced to show that the power of sympathy is essential to arouse the nation to feel rightly towards the Slave.

Notice is taken of the action of the Presbyterian General Assembly (O. S.), and it is remarked that many members were quite willing to express in a memorial to Congress their confidence in the Compromise measures, who had ever before felt a holy horror of meddling with political questions. The stereotyped pro-slaveryism of this General Assembly is pointed out. The New School Assembly is said to contain many anti-slavery men, and they *intended* doing something effective at the last meeting, but a set of resolutions was passed that were found on examination to be unmeaning, so that a retrograde rather than an advanced step was taken by this body. The conservative portion seem to have outwitted both the anti-slavery and the pro-slavery portions. It is shown that both Assemblies are far, very far from the anti-slavery action of former times.

The doings of the A. B. C. F. M. in some respects are lamented: and while the American Home Missionary Society is believed to be doing much good, the sympathy expressed that is affording aid to no less than sixty-one slaveholding Churches. Appeals and remonstrances are in preparation, especially in the Western States, on account of this strange appropriation of funds: and the Committee of that Society is reminded that their actions do not correspond with their published opinions. Mention is made of the formation of anti-slavery Churches in the slave States by a Missionary who left the employ of that Society because it patronized slaveholding Churches.

The distribution of Bibles to Slaves is mentioned in connection with the remark of Hon. Abbott Lawrence at the anniversary of the British Bible Society: "I say that it is a duty to place this book in the hands of every human being who can read it; and if there are those who cannot read it, it is our duty to teach them to read and understand its inspirations." It is remarked that the American Bible Society keeps no special fund for supplying Bibles to Slaves, but money for this purpose is received and disbursed by the American Missionary Association. Favorable mention is made of this society, all whose missionaries and teachers, upwards of 80 in number, at home and abroad, are of anti-slavery sentiments, and teach accordingly with great fearlessness and success. Reference is had to the General Association of Illinois, to Christian anti-slavery conventions in Ohio, to a similar convention of New England Baptists, and to other religious bodies who have taken or are taking decided anti-slavery ground.

It is shown that a dissolution of the Union is an improbable event, that it cannot take place if the North does its duty, that agitation must inevitably continue, both at the South and North, until Slavery is abolished. Mention is made of the cruel measures taken at the South to harass and drive away if possible the free people of color. It is shown that the Colonization Society is aiding these schemes, and that the aid of Government has been evoked (thus far however in vain) by petitioning Congress to establish a line of steamers between the United States and Africa. Mr. Clay's remark is alluded to, that large numbers could not be suitably provided for should they be set at liberty. The declaration of Lieut. Forbes that the colony at Liberia is impliasted in Slavery is quoted.

Facts are adduced showing the cruelties perpetrated on the slaves by the Cherokee nation, many of whom belong to the churches under the patronage of the A. B. C. F. M. The slave-auctions—the separation of families—the various heart-rending scenes witnessed at the South are alluded to. Mr. Clay's assertion that the breeding of slaves for sale is not common in the Slave States is refuted by the testimony of Mr. Meade, M. C. Mention is made of the convictions of anti-slavery Wesleyan preachers in N. C., and of the lynching of Dr. Dodge in Ky., for distributing anti-slavery documents. Also of vexatious suits brought against persons in free States by slaveholders for attempting to defend fugitives as they supposed according to law.

It is demonstrated from the Population Statistics and facts relating to the different value of slaves in different States, that several states must soon be free from natural causes: and testimony is offered that the inhabitants of other Slave States are beginning to see and acknowledge the hindrances Slavery opposes to their prosperity.

The importance of having the churches brought into right action on the subject of slavery is enforced; and also the duty of electing anti-slavery men to office. The young are incited to action. Thos. Jefferson in a letter to Dr. Price said: *"It is to them I look, to the rising generation, and not to the one vote in power for these great reformations."* The duty of sending anti-slavery publications to all persons at the South who are willing to receive them is recommended also, on the authority of Jefferson. The duty of continued exertion is shown, as the nation must be brought back to its original principles. These principles are exhibited in the views expressed by the framers of the Constitution and by their subsequent action. The significant fact is mentioned that such men as John Jay and Benjamin Franklin were Presidents of Societies for the abolition of slavery.

The formation of an Anti-slavery Society in Canada during the past year, destined no doubt to accomplish much good, is gratefully acknowledged. We are also still favored with the intelligent and zealous cooperation of the British and Foreign Anti-slavery Society.

The Foreign Slave Trade is still prevailing extensively, notwithstanding the efforts of the British Government to extirpate it. Remarks are made upon the Cruising System; upon the abolition of Cotton in the West Indies and elsewhere; important information is furnished about the manufacture of flax cotton, and the encouraging prospect afforded that this article will soon come in competition with Southern cotton so as essentially to diminish its growth and value.

Satisfactory proof of the improved condition of Jamaica has been gathered from the testimony of English travelers, Messrs. Alexander and Candler, and from the testimony of American travelers. The people are improving although the exports may have diminished. Even the inmates of the prisons count upon the system of Slavery will require time for their removal. Notice is taken of the inducements held out to the free people of color in this country to emigrate to Jamaica.

Special reference is made to the improved condition of the free people of color in this country in social and industrial pursuits. The obstacles to their more rapid improvement are alluded to, and also their ability when once aroused to overcome them.

The provisions in the Constitution supposed to relate to Slavery and the recovery of fugitives are examined at length. It was intended by the framers of that instrument that Slavery should soon terminate; that it should never extend beyond the Old Thirteen States; that Congress should not legislate on the subject of Slavery, and that the General Government should have no connection with the System. It is shown that there are no guaranties to Slavery in the Constitution, and a doubt is expressed whether fugitives can be reclaimed under Art. 4, Sec. 2, if the clause be interpreted according to the usual rules of interpretation. If the Constitution be interpreted according to the letter of it, no compromise will be found between fredom and Slavery, and if the aid of contemporaneous history be adduced, the North will receive the benefit of such interpretation.

In conclusion the anti-slavery people of the country are exhorted to persevere with redoubled ardor and faithfulness, looking to the God of the oppressed for His smiles and the triumph of the cause.

Rev. S. E. Cornish moved that the report be accepted and published under direction of the Committee, which was carried.

The Secretary then read a series of resolutions, which had been prepared by the Committee, but not as a guide for the speakers, who would select their own themes.

RESOLUTIONS.

Resolved, That American Slavery is the most sinful, cruel and merciless system that has prevailed in any civilized country, inasmuch as, under the light of the gospel, it deprives men, not only guiltless, but unaccused of crime, of every civil and religious right; denies them legal compensation for any wrong however grievous; annihilates in regard to them the conjugal and parental relations; consigns them at pleasure to heathenism; withholds from them the Bible; and reduces them to the condition of brutes.

Resolved, That it is our right to condemn, and by lawful means to abolish sinful institutions wherever existing; that it is the peculiar right of American citizens to express orally or through the press, their opinions of the conduct of their representatives, and of the laws passed by them; and that every attempt to prevent or control the free expression of opinion is an outrage upon the constitutional rights of the citizen, and a dangerous assault upon the liberties of the country.

Resolved, That we have never proposed to abolish slavery by any unconstitutional act, nor to infringe upon the rights of the States; our Doctrine being universal emancipation without compensation, and our Measures, under God, moral suasion and the Ballot-Box.

Resolved, That we deem the Fugitive Slave Bill unconstitutional and inhuman, a disgrace to the country, an outrage upon civil liberty, deserving the reprobation of every friend of God and man; and that it should be disobeyed by every person who is not willing, and does not deserve, to wear the chain and submit to the lash of Southern despots.

Resolved, That every man who has taken an oath to support the Constitution of the United States, and who believes the Fugitive Slave Bill unconstitutional, is solemnly bound to oppose its enactment; and that in the language of Mr. Justice McLean, "An unconstitutional act of Congress imposes no obligation on a State, or the People of a State, and may be resisted by an individual or community."

Resolved, That we believe that the late act of Congress for the recovery of fugitive slaves makes demands upon individuals to which they cannot yield obedience without a direct violation of the principles of love, mercy and justice given by the Savior to His disciples; and that those professed ministers of the Redeemer who teach obedience to this law, are false teachers and unfaithful to the high and holy profession they have assumed.

Resolved, That the attempt of the Slave-power to enforce an alleged Constitutional provision with regard to fugitive slaves, while it sets at naught an undisputed Constitutional provision with reference to colored persons is an apt illustration of the mode in which the South understands and fulfils the "Compromises" of the Constitution, and the manner in which, aided and abetted by Northern allies, it has governed the country for the last half century.

Resolved, That the audacious attempt made to convert the Free States into a great hunting ground for fugitive slaves has inspired an unutterable disgust toward the accursed system of which it is an off-shoot, and awakened a deep sympathy for the bondman that will, we believe, ensure a repeal of the Bill, the political death of its framers and abettors, and a vast increase of the anti-slavery sentiment of the nation.

Resolved, That notwithstanding the temporary triumph of the Slave-power in consequence of the treachery or apostacy of Northern Politicians, Merchants who sell their principles *with* their goods, and pro-slavery Preachers, the People of the Free States have, it is hoped, ceased to be "hewers of wood and drawers of water" to the oligarchy of the South, or their allies the dough-faces of the North.

Resolved, That we exult in the election of the Hon. Charles Sumner of Massachusetts, to the office of U. S. Senator, as the triumph of a glorious cause, achieved in the person of one who will not, it is believed, barter his fair fame for gold or office, or ever prove treacherous to the principles of Liberty and the cause of the slave or the true interests of the country.

Resolved, That we are the friends of the Union and the Constitution, and will labor to have them sustained according to the well-known intentions of the Patriots of the Revolution, but that we do not desire their continuance, if perverted to the destruction of Freedom and Religion.

Resolved, That we are the friends of a true Republican Government, of a free Christianity, and of the Equal Rights of men in opposition to Cotton Whiggery, Cotton Democracy and Cotton Theology; and that we welcome to our ranks men of every sect and party who are in favor of a righteous civil government, the abolition of Caste, the downfall of Oppression and the supremacy of the Divine Law.

Resolved, That we will not bestow our suffrages on any candidate for office, who, we have reason to believe, would, if elected, exert his influence to maintain and enforce the Fugitive Slave Bill, oppress the People of Color, or refuse, at any time to cast his vote *for* Freedom and *against* Slavery.

Resolved, That the thanks of the community are due to the liberty-loving members of Congress and State Legislatures, ministers of the gospel, and conductors of the press who have advocated the cause of Human Rights, proclaimed the law of the living God, and been true to the instincts of Humanity, in despite of the combined influence of Wealth and Power, and the opposition of pro-slavery men in Church and State.

Resolved, That we sympathize with the oppressed of every clime, and especially with those of our own country, and promise them our succor in all times of their distress, according to the Golden Rule.

Resolved, That the agitation on the Slavery Question has not ceased nor will in our opinion cease, until the great stain upon the National escutcheon is removed, and the Higher Law has the ascendency in the councils of the nation.

Resolved, That we rejoice in the formation of Anti-Slavery Societies of similar principles, and wish God-speed to every effort to diffuse information, succor the distressed, promote the emancipation of the enslaved, and the removal of prejudice against the free People of Color, in a way consonant with Truth, Justice and Christianity.

Resolved, That we tender our thanks to the free and hospitable inhabitants of Canada for the succor and relief they have so generously bestowed upon our countrymen who have fled from oppression, sought an asylum among them, and placed themselves under the protection of British law and philanthropy.

Resolved, That we renewedly and fervently commend the great cause of Human Freedom to the care and protection of Almighty God, beseeching Him to inspire all who labor for emancipation with wisdom from on high, to grant them a spirit of prayer, a sublime exhibition of meekness, forbearance and confidence in his promise that the rod of the oppressor shall be broken and the oppressed go free.

Rev. Henry Ward Beecher was then introduced and addressed the audience. He said he presumed he did not misapprehend the character of the audience in supposing them to be mainly religious persons, who would be most interested in considering the moral and religious aspects of the great question of Slavery. He should therefore pass by the political and even the merely philanthropic views of this gigantic evil. He believed, if this house, he would almost say if this whole metropolis could be polled, the vast majority would agree spontaneously that Slavery is a mighty evil, standing out in hideous singularity amidst our institutions. He raised the question as a great problem, how it could

ed at Clifton, Staten Island, on which it is
d to erect suitable buildings. The receipts
r were $8,562. The following are the man-
ected for the next year: Mrs. W. A. Tom-
First Directress; Mrs. C. O. Downes, Second
ss; Mrs. W. D. Cuthbertson, Treasurer;
A. Barnett, Miss Jay.

The Independent.

W YORK, THURSDAY, MAY 8.

RELIGIOUS ANNIVERSARIES.

THURSDAY, MAY 8.

Bible Society. Broadway Tabernacle, 10
Business meeting at the Bible House, 9

ution for the Deaf and Dumb. Tabernacle,

Temperance Union. Tabernacle, 7½ P.M.
York Colonization Society. Tripler Hall,

rican Baptist Home Mission Society. Oliver-
Baptist Church, 7½ P.M. Speakers, Rev.
Weston, of Illinois; Parker, of Vermont;
and Wescott, of New York city.

FRIDAY, MAY 9.

Board of Commissioners for Foreign Mis-
Tabernacle, 10 A.M.
and Foreign Bible Society. Oliver-street
Church, 10 A.M.
York Association for the Suppression of
ing, Tabernacle, 7 P.M. Speakers, John
nt of Boston, John Chambers of Philadelphia,
hers.

SABBATH, MAY 11.

non by Rev. Edward Beecher, D.D., before
merican and Foreign Sabbath Union, in the
r-street Church.
discourse before the American and Foreign
Society, commemorative of the Life and La-
of the late Rev. Dr. Judson, will be delivered
Tabernacle Baptist Church, Second Avenue,
o'clock, by Rev. Rufus Babcock, D.D. Rev.
nderson, Secretary of the American Board,
ake part in the exercises.

BAPTIST ANNIVERSARIES IN BOSTON.

Baptist Missionary Union. Bowdoin Square
st Church, on Thursday, May 15, at 10 A.M.;
n by Rev. William Hague, D.D., of Newark.
ication and Foreign Bible Society. Rome-
Baptist Church, on Monday, May 12, at 7½
Addresses by Rev. George B. Ide, D.D., of
delphia; Rev. William F. Hansell, of Pough-
ie, and others.

OUR EXTRA.

e go to press this week somewhat earlier
usual, because our sheet is already full,
gh the reports of the anniversaries are
ght down only to Wednesday morning. In
equence of the room given to the annivers-
proceedings, the usual variety of matter, in
issions, correspondence, communications, se-
ons, news, and literary intelligence and re-
s, is crowded out; but to guard against this
e next regular issue, and also to give our
rs a fresh and full report of the anniversa-
within the present week, we shall issue on
rday an extra sheet, of full size, which will
ent to all subscribers without charge. A
great bulk of the reports our readers are in-
ed to the diligent and practiced pen of the
ician.
any advertisements intended for this number
appear in the extra of Saturday.

PRACTICAL LABORS OF MINISTERS AND CHRISTIANS.

he *New York Sun* of Monday, in an article
he Anniversary Week, contains the following
arks:

The object of these societies being good and
istian, their prosperity must be pleasing to
ry one who believes that there are great
al reforms yet to be wrought in society. But
fear that even among our religious and be-
olent societies there is far more disposition to
mire their prosperity by the largeness or
fulness of their financial balances and money
eipts, than by an investigation into the amount
good that has been done during the year that
passed away. It is of far greater importance
t the reports of the year should exhibit a
arked improvement in the religious and moral
dition of society, than that the Treasurer's
ount should show a large increase in donations
subscriptions. It is unhappily too true that
ile sects are disputing about creeds and distin-
shing dogmas, the moral improvement of the
at mass of the people is scarcely ever thought
be a practical matter. From week to week
this city, while hundreds of preachers are
lding up as many different views of the way by
ich men's souls must be saved, there are thou-
nds of sinks of intemperance and vice where
wds of unhappy beings are holding blasphe-
us revels, destroying their bodies, disturbing
ciety, and bringing upon it shame and confu-
n. How is praise deserved by spending thou-
nds of dollars to send missionaries and Bibles
d religious tracts to the heathen of foreign
nds, while in our very midst, all around our
urches, there are so many dens of iniquity, so
ny thousands worse depraved and more to be
mpassionated than the heathen of Africa or
dia? Why do not the apostles of Christianity,
the present day, turn their eyes upon these
ols of corruption, these depraved thousands of
ir fellow-men, perishing at their very doors.
is a good and Christian work to teach and en-
hten the heathen, but until our churches be-
me something more than edifices in which sec-
rians teach sectarianism, the people will not
drawn so universally into them.

"If ministers of religion would practice and in-
lcate the love and charity of the Gospel, and
ristians generally be more concerned in up-
oting the vices that plague society, than in
ilding up fine churches, society would soon
ear an altered aspect. The jars and strivings
rival creeds, and the jealousies which prevail
ong them seem to produce an amount of evil
at counterbalances all the good that is done.
ntil teachers of religion cease from these jars
d strivings and jealousies, their good influence
ill be neutralized, and the people will be too apt
regard them as speculators upon the human
onscience. Let us have zeal for the present
oral, as well as the future spiritual condition
men, and good fruits will soon appear. Let all
en who profess to be followers of Christ, unite
a labor to promote those great leading vir-
es of social life which it is the spirit of every
ligion to promote."

We are sorry to meet this sort of slang in the
un, because under its present proprietorship
at paper has shown a commendable zeal for
ood morals and a proper regard for religion.
Ve regret it the more because the *Sun* circu-
tes chiefly among the masses of the people, and
uch an article is fitted to lessen their respect for
hristianity—already far too slight—and to give
hem a very unjust impression concerning those
who are laboring for their truest welfare. Such
ischief evidently was not intended by the
riter, but that his statements were altogether
nfair and unwarrantable the slightest examina-
ion will show. Does he really suppose that the
ultitudes of Christians who assemble from
ear to year at the Tabernacle to hear the annual
eports of the benevolent societies, are more
disposed to estimate the prosperity "of these
ocieties by the state of the treasury than by
the amount of good" visibly accomplished?
f so he must be a very superficial observer of
hese assemblies, and understand but little of the
notives and feelings of a Christian heart. The
financial statements of the Treasurer are nothing
n comparision with the facts and incidents of the
missionary and the colporteur that go to show
essential improvement in individuals or in so-
ciety. Neither did Christians claim any 'praise'
for expending thousands and even hundreds of
thousands of dollars in sending missionaries, Bi-
bles, and religious tracts to the heathen. They do
all this not for ostentation but from love—love
to Christ and love to man.

But it is alleged that while they thus care for
the heathen abroad they are entirely negligent of
the degraded and vicious at their doors; that
while Bible and Missionary associations are
zealously sustained, and sectarian dogmas are
zealously defended, "the moral improvement of
the great mass of the people is scarcely ever
thought of in a practical manner;" and it is even
insinuated that the ministers of religion do not
practice or inculcate the love of the Gospel.

Now that there is too little of practical benev-
olence among Christians, they are most ready to
admit and deplore. But such wholesale state-
ments as these are quite contrary to fact. The
temperance reformation surely "aims in a practi-
cal manner at the moral improvement of the
great mass of the people," and it has accom-
plished something toward that end. But the or-
ginators of this movement and its most efficient
leaders were ministers of the Gospel; and to this
day the cause of temperance, as a philanthropic
movement, receives its most reliable support from
ministers and church members. The several
Homes and Asylums—not under the control of
the city—where the widow, the orphan, the
friendless, the vicious, may find sympathy, en-
couragement, and support, are sustained chiefly
by Christians. The gentlemen who give to these
institutions their money and their counsel, the
ladies who give to them their time and their per-
sonal superintendence, are for the most part mem-
bers of our evangelical churches. A large pro-
portion of the visitors and contributors of the
Society for the Relief of the Poor, are from the
same class—many of them are also tract-visitors.
And what is yet more noticeable in connection
with the remarks of the *Sun*, these self-denying
laborers for the physical and moral improve-
ment of society are principally from those
churches in which the "distinguishing" doc-
trines of grace are most insisted on and cherished
as tests of piety. Their doctrinal belief is the
ground-work and the stimulus of their practical
benevolence.

In addition to these more public charitable and
philanthropic movements that are chiefly sus-
tained by Christians, what multitudes of children
are clothed and taught, and what multitudes of
families are visited, cheered, and blessed by Sab-
bath-school teachers and their co-laborers in
works of Christian benevolence!

Of the practical labors of ministers of the
Gospel, we can hardly speak with propriety.
Yet as Paul was once compelled through misre-
presentation to "become a fool in glorying," so
we may be forced into the same predicament.
Preaching on the Sabbath is a small part of the
work of a minister in New York. We can speak
here from experience. We have no idea that we
perform personally any more than the average
amount of ministerial labor for the poor and the
destitute, *not* of our own congregation; and we
know that in this sort of labor we are far behind
many of our brethren. We do not know how
much time the editor of the *Sun* devotes to per-
sonal visits of kindness among the poor; but he
must be often found in the damp cellar, the filthy
court, the wretched attic, inquiring into the con-
dition of the inmates and leaving some substan-
tial pledge of sympathy, he must be often among
his friends soliciting employment, aid, or shelter
for the needy and the destitute, if he performs
even the *average* amount of such labor done
by ministers of the Gospel in this city. Though
he may 'deserve no praise' for sending mission-
aries and Bibles to the heathen, yet in that case
many at home may rise up and call him blessed.
We know of an Episcopal clergyman who preaches
in one of the most splendid edifices in the city,
who has in his Sabbath-school some eight hun-
dred children, with all of whom he is personally
acquainted, and who are attached to him as a friend
and a father. We know of a Presbyterian min-
ister who likewise preaches in a "fine church"
up town, and whom the *Sun* might call an aris-
tocrat, who visits much among the poor, some-
times partaking of their frugal meals and making
himself on an equality with them, and who gives
freely of his income to relieve the destitute.

The journal of any city minister will show
that the destitute at home are not overlooked by
those who are sending the Gospel abroad. The
preparation of this very article was interrupted
by a call to attend the funeral of a little child in
one of those sinks of wretchedness to which the
Sun refers; through an archway reeking with
filth, down a damp low passage, up a narrow
rickety stairway, in a cheerless chamber where
four or five human beings had their abode. Who
led us thither? A Christian female, a stranger
to us except by Christian fellowship. Who
went through the driving storm to make all the
arrangements for the burial of that child? A
Christian woman. Who provided all the ex-
penses of that funeral? A Christian woman.
Who was present as the sympathizing friend
while we performed the sad offices for the dead?
A Christian woman,—one who knew this family
only as needy and in sorrow, and who learned
of them as she went about doing good. And if
the sorrowing mother shall have decent apparel
in which to go to the house of God on the Sab-
bath, it will be because the minister of the Gospel,
thus casually called upon, felt bound to "prac-
tice the love and charity of the Gospel."

Sadly deficient indeed are the Christians of this
city in their duty to the poor. Sadly deficient
are many of them in every duty. But withdraw
from our city charities what is contributed by
evangelical and doctrinal Christians, and we ap-
prehend that the *Sun* would look upon scenes of
pollution and misery almost without mitigation.

A MIRROR FOR MERCHANTS.

In a late article we alluded to the forced anta-
gonism between Commerce and Christianity, and
predicted the certain defeat of the commercial in-
terest upon every point where it had raised an
issue with the principles of the Gospel. The
positions then taken are fully sustained by facts.
The very combinations of commercial men to
over-ride the principles of justice and humanity,
by the mere demands of trade, are but the re-pro-
duction (though unconsciously to their authors)
of movements among the merchants forty years
ago to defeat the abolition of the slave-trade. We
would kindly invite the attention of merchants to
the historical facts on that subject. They are
well and truly presented in the following para-
graphs, from a lecture on "Merchants," by Rev.
T. W. Higginson, of Newburyport.

"The African slave-trade: a trade now so
condemned by the civilized world, and even by
republican slave-owners, that for years no word
has been uttered in its defense—how long has it
been so condemned, and against whom was that
victory won? *Against the spirit of commerce;*
the fact is beyond denial. Every plank of that
bloody deck was defended, inch by inch, by the
merchants.—Up to a certain point that great
power had sustained freedom; beyond a certain
point it stood as firm against it. Let its interests
once cease to be identical with those of humanity,
and humanity must yield. Consider the facts.
When the immortal Wilberforce exposed to pub-
lic gaze the secrets of that horrid traffic, his bio-
grapher says, "The first burst of generous indig-
nation promised nothing less than the instant
abolition of the trade, but *mercantile* jealousy had
taken the alarm, and the defenders of the West
India system found themselves strengthened by
the independent alliance of *commercial* men.

"Again, opposition to Wilberforce's motion
arose among the Guinea *merchants*.'

"The Corporation of Liverpool spent, first to
last, upwards of £10,000 in defense of a traffic
which even the gravity and calmness of judicial
decisions have since pronounced 'infernal.'

"'Besides printing works in defense of the
slave-trade, and remunerating their authors; pay-
ing the expenses of delegates to attend in London
and watch Mr. Wilberforce's proceedings; they
pensioned the widows of Morris and Green, and
voted plate to Mr. Penny, for their exertions in
this cause.'

"It is said that the Corporation of Liverpool,
at this time, 'believed firmly that the very exist-
ence of the city depended on the continuance of
this traffic.'

"The aldermen of London, also, testified that
'if the trade were abolished, it would render the
city of London one scene of bankruptcy and ruin!'
They were willing, however, to put the trade un-
der *'wholesome regulations,'* as in that case 'it
would be productive of *greater commercial advan-
tages*.'

"The newspapers of the time were filled with
predictions, 'that the revenue of the country
would be half annihilated by this measure. Its
naval strength would decay. Merchants, manu-
facturers and others, would come to beggary.'
And the members from Liverpool summed up the
character of the measure as 'unnecessary, vision-
ary, and altogether impracticable.'

"Even so late as 1816, the same class of men
in the same country opposed the abolition of
white slavery in Algiers, from the same base mo-
tives of interest. It was thought that the danger
of navigating the Mediterranean, caused by the
Barbary corsairs, was advantageous to British
commerce, because it might deter the merchant-
ships of other countries from visiting it.

"These things we need remember when we
hear (as I have often heard from sincere and in-
telligent merchants) the claim made that because
commerce has always been the friend to liberty,
therefore it always will be. Especially at the
present time, when an issue is raised between
right and wrong, where it is openly attempted to
throw the influence of commerce all on one side
and bear down everything by its weight—do we
need this remembrance. The commerce of Bos-
ton and New York says not one word against the
anti-slavery agitation which was not said by the
commerce of Liverpool against that of the subject
of the slave-trade; only that the terrors which
are now raised when a schooner is built in South
Carolina, or stock taken for a cotton-factory in
Georgia, had then a more immediate stimulus and
a surer foundation."

BELIEF IN "THE CHURCH."

The *Princeton Repertory*, in a note to its
second review of Professor Park's sermon, dis-
courses thus forcibly concerning this journal:

"The New York *Independent*, in a notice of
our former review, objected to the tone of confi-
dence with which we wrote on this subject.
How can we help it? A man behind the walls
of Gibraltar, or of Ehrenbreitstein, cannot, if he
would, tremble at the sight of a single knight,
however gallant or well-appointed he may be.
His confidence is due to his position, not to a
consciousness of personal strength. A man at
sea with a stout ship under him, has a sense of
security in no measure founded upon himself.
A Christian surrounded by learned skeptics must
be deeply sensible of his own weakness, and yet
serenely confident in the strength of his cause.
We then, who are within those old walls which
have stood for ages, even from the beginning,
who can look around and see the names of all
generations of saints inscribed on those walls,
and who feel the solid rock of God's word under
their feet, must be excused for a feeling of secu-
rity. We invite our critic to come within this
strong tower, and to place his feet upon this same
rock, and he will find how strength-inspiring it
is, even though his personal humility should be
increased by the experiment. We beg of him at
least not to confound confidence in a system which
has been held for ages, with self-confidence. Our
Independent brethren seem to have lost the idea
of the Church. Some of them have even written
against the article in the Creed which affirms faith
in that doctrine. They appear to think that every
man stands by himself, that nothing is ever set-
tled, that every theological discussion is a contro-
versy between individuals. But there is such a
thing as a Church, and that Church has a faith,
and against that faith no one man and no angel
is a fair match."

The Reviewer does not propose to join issue
on the question whether the learned and pious of
the Past *have* inscribed their names with such
spontaneous unanimity on the system of Doc-
trine which he defends. This might be disputed.
Our apprehension is that some of the most con-
spicuous and venerable among them,—among
those of them, even, to whom he would refer us,
—may be shown to have differed from him at
least as much as he does from us; and that in
other cases, the original significance of terms be-
ing vitally restored, and their proportions and re-
lations being fully declared, with the balancing
truths which lay back of them in the minds of
their authors, it would be found that the sys-
tem which he has defined in his reply to Dr.
Park is not so absolutely coextensive with the
doctrine of the Fathers. But let this pass. Suppose
it otherwise, and that his assumption is altoge-
ther correct. The question is presented—and it is
even more radical and serious than a question con-
cerning the particulars of doctrine: How far have
these men authority over our faith? As original
teachers of doctrine, confessedly they have none;
for no man out of Rome asserts inspiration in
men since the apostles. How far, then, have
they authority as Expositors of the Scriptures?
—as the Interpreters to us of the Christian Doc-
trine? Is there any material difference between
the reviewer and this journal concerning this
point? Undoubtedly we think there is not. Un-
doubtedly the answer to the question must be
radically the same with all right-minded Protest-
ants.—The Scriptures, as fairly and compre-
hensively studied, in the exercise of right moral
affections and with the aid of God's Spirit, are
the only authoritative Standard of Faith; and
the personal soul in Man must interpret them for
itself. Other men and their symbols, convocations
of men in councils or universities, may be ad-
mirable guides and helps to us in our study; but
they cannot be more. If a man, in the use of his
own powers, at their fittest state, finds any truth
clearly revealed to him through God's word
which these men have omitted, or which they
have rejected, he must receive and obey that. If
he should find a System there which differs from
theirs, then Christ and Paul must be more to him
than Augustine, his own conviction more binding
on him than Luther's.

So far, there can be no intelligent difference
among Protestants. This is, in fact, the essential
principle of Protestantism, as an intellectual sys-
tem; the prime force which it puts into human
thought; the element which lies back of all the
structures of doctrine within its scope. *The Di-
vine Word, interpreted by God's Spirit to the per-
sonal Soul, is the Standard of its faith.* If a man
doubts this, he disowns his ancestors and sells
his birthright. But around this central point of
agreement, there lies a large tract of neu-
tral ground, stretching away to the confines of
Romanism; upon which, up to those confines, one
may pitch his tent where he will. Here there
may be a difference between the reviewer and
the editor; but if there be, it concerns facts
merely, not principles.—That there is no visible
and physically organic "Church," which has pre-
served its outward unity from the Apostolic era,
which is infallible in its decrees and authorized
of God to teach men Truth, all Protestants must
admit. The authority of the Past is simply
moral; not legislative or judicial. It is the au-
thority of individual Christians, alone or in com-
panies; not at all of a universal and permanent
Corporation.

But some theologians seem able to find an en
tire agreement among these Christians, especially
among those of them whom we most revere,
upon one precise and extended system of doctrine.
Not only important facts and principles, but par-
ticular expositions of the relations of those prin-
ciples and of the history of those facts, seem to
them to have been universally accepted, where the
Spirit of God was present with men. A uniform
'theological system' in other words, identical in
all statements, has been held by Christians in all
ages; and so that system comes to them with a
vast and preponderating presumption in its favor.
They study the Scriptures beneath its guidance,
and are prepared to find among Christ's teachings
those truths, and only those, which are mirrored
on its harmonious symbols.—Others stop short
of this, in their admissions. They believe that
the truly pious in the Past have almost uni-
versally agreed upon certain principal Facts in
the Christian doctrine, but have differed widely
in their expositions of the relations and the phi-
losophy of those facts:—that they have agreed,
for example, on the Fall of the Race in Adam, on
the universal and permanent authority of God's
Law, on the native disposition of man towards
sinfulness, on the Incarnation of God in Jesus for
man's Redemption, on his Atonement for sin, his
gift of the Spirit, and his offer of life to all who
will accept it; on the Inspiration of the Scrip-
tures, in such a sense and to such an extent that
they are God's Word to us; on his Providential
government of mankind, on the Resurrection and
the Judgment. This circle of facts, therefore, to
those who conceive the general voice of Chris-
tians in the Past to have clearly affirmed them,
presents beforehand an argument in its behalf.
They fully expect to meet it in the Scriptures;
and when they find it there, and see how Chris-
tians have agreed in accepting it, it seems im-
possible that any should doubt it. At the same
time they observe many diversities among Chris-
tians in regard to the logical explication of these
facts, and the philosophic development of their
significance and relations. And in regard to these,
they choose from the conflicting what seems to
them most accordant with the general tone of
Scriptural indications; or, in defalt of this, with
the principles of right reason.

Still a third class, either reject the notion of
such an essential agreement among Christians in
their interpretation of Scripture, or deny that, if
there has been such, it has been worthy of their
regard. They explain it, where it appears, by
the influence of a tradition early established, and
afterwards received with unquestioning readi-
ness; which became incorporated into symbols
of doctrine, into rites and institutions, and so
was transmitted from age to age. By such a
formal and mechanical agreement, even ad-
mitting its existence, they hold themselves in no
way concluded or biassed. The Past was a
period of waiting and of darkness. The Present
is the elder and wiser age; the age of all others
for the exploration of the Scriptures. Superstit-
ions are to be exploded. Hidden truths are to
be evolved. *Astrea redux* is the motto. If the
Past has been agreed, that is nothing to us.

Of these three classes, thus roughly sketched,
we belong to the second. We joyfully pitch tent
in their encampment. The general voice of the
Christian Past is undoubtedly, we believe, on the
side of the Facts to which we have referred. Es-
pecially does it speak with emphasis and una-
nimity on man's native and strong disposition to
sin, with his need of redemption and of renewal
in a Mediator; and on the Incarnation of the
Second Person of the Trinity, and the death of
Messiah, for the accomplishment of this. On
this basis of harmony all sects and parties, save
the avowedly Arian, seem to us to stand to-
gether. Through these essentially compacting
principles diversities are reconciled, coincidences
detected, and unity given to the Faith of the
Past. We acknowledge a prepossession, there-
fore, in favor of these facts, as radical principles
of Christ's Religion. And when we find them,
independently of this, clearly and fully revealed
in the Scriptures,—when searching those Scrip-
tures with our most diligent study we find
no other hypothesis save one that includes these
sufficient to explain and systematize their
phenomena—we devoutly accept that, and are
assured of its reality. The maxim of Vincent,
in its spiritual import, is realized to us; and still
the authority of the Scriptures is vindicated. We
rest upon these facts, and those related to them,
with undoubting confidence.

If Dr. Hodge differs from us, and puts himself in
the first category, extending to his whole scheme of
doctrine that authority of the Past which we re-
strict to the main facts in ours, still the difference
between us can only concern the historical ques-
tion. In regard to the *nature* of the authority
which pertains to the recorded convictions of
Christians, we cannot as Protestants be otherwise
than agreed. When he says that we have lost
'the idea of the Church,' therefore, all he can
mean is that we do not read history as he does.
When we say that he is apt to speak in his re-
views with a tone of confidence scarcely war-
ranted in a man who is fallible at the best, we
mean that on points about which our equal piety have differed and may differ he attributes to
his form of doctrine the sole and full Divine au-
thority. And when he refers in justification to
the unanimous interpretation of the pious in the
Past, we beg to doubt if the record sustains him.
The faith of the Church is doubtless one. In
substantial agreement on the inner and vital prin-
ciples of Christianity, all believers will be
found. Against these principles, no man is a
match. But "the walls of Ehrenbreitstein" are
to us narrower than he thinks them; and the doc-
trines of concreated holiness, and of a Nature re-
ceived at birth which is itself SIN and deserving
of PUNISHMENT, are a palisade fence outside of
their granite. S.

THE METHODIST BOOK CONCERN.

The great publishing institution of our Metho-
dist brethren does not bear a very classical or
euphonious title, but it accompishes a vast
amount of good, and is a strong bond of union in
their church. This "Concern" is managed with
singular vigor, fidelity and prudence, and is suc-
cessful beyond any church institution in the
country. The genius of Methodism which in all
things tends to consolidation and centralization,
helps the prosperity of this establishment. Every
preacher has an interest in acting as its agent
and in increasing the sale of its publications, for
it is from the profits on these that the fund for
the support of superannuated preachers is derived.
At the same time books are published by the
Concern at so cheap a rate that there is no in-
ducement to seek them elsewhere.

We give below an exhibit of the Book Concern
for the year 1850. On the first day of January
such an exhibit is sent to every Annual Confer-
ence. The subjoined statement will acquaint
our readers with the operations and success of a
most important body of Christians. It is also
a fine example of what the financial statement of
a public institution ought to be. The rule of the
Book Concern applies equally to benevolent and
to business institutions. The public have a right
to know from the officers of a benevolent insti-
tution not only the amount of charitable receipts
and donations, but the value of its real estate, its
merchandise or stock on hand, and its stereotype
plates, engravings, &c., in a word its entire
assets. These should be spread out in every
annual report.

NEW YORK, January 1, 1851.

*To the Annual Conference of the Methodist Epis-
copal Church:—*

DEAR BRETHREN:—We herewith submit a brief
exhibit of the affairs of the Book Concern for the
year ending December 31, 1850.

G. LANE, & L. SCOTT.

ASSETS.

1. *Real Estate.*—Four Houses and Lots in Crosby-street, $12,000. Lots in Mulberry-street with Buildings, &c. $105,573 88.		$115,573 88
2. *Cash.*—Cash in bank and in hand $15,659 88. New York and Ohio State Stock, &c., 45,795 15. Kentucky do. do. $5,150.		66,605 03
3. *Periodicals.*—Amount due on Periodical Books,		10,000 00
4. *Merchandize.*—Sunday-school books, books of the General Catalogue, sheet-stock, &c., &c.		191,681 43
5. *Printing-Office.*—Presses, Type, Furniture, and White Paper, $30,-000 94. Stereotype plates, 57,763 46. Steel-Plate Engravings, Wood and Metal Cuts, 5,107 76		92,907 16
6. *Foundery.*—Materials, Tools, and Furniture,		618 94
7. *Bindery.*—Presses, Tools, and Materials,		8,868 04
8. *Notes and Book Accounts.*—Viz. in Notes, $54,148 48. Book Accounts, $139, 565 25—$193,713,83. Deduct twenty per cent. for bad debts, 38,742 76,		154,971 07
Total		$841,225 55

LIABILITIES.

The Concern owes on Book Accounts,	$14,819 35
Net amount of Capital Stock estimated as	626,406 20
The net profits of the past year amount to	42,161 42
Received from Swormstedt and Power, amount paid by them for Conference dividends	5,400 00
Total amount of profits	47,561 42
Paid Conference dividends the past year	19,700 00
Total amount of sales in 1850	200,215 71
Do. do. 1849	184,847 25
Increase the past year over the year before last	65,368 46

The bound books of the General Catalogue are
reckoned at a discount of fifty per cent. from the
retail price, and the Sunday-school books at twenty
per cent. The folded and sheet stock at estimated
cost. The stock in Printing-Office, Bindery, &c.,
at what it is believed to be worth in cash.

PREACHING ABOLITION.

A former parishioner of a minister in this city,
meeting his old pastor, said to him, "I under-
stand that you preach nothing but abolition now
a days,—how is it?" "Pray, sir, who was your
informant?" "Oh! a gentleman on the street."
"Indeed; well, to the best of my recollection I
have never preached about abolition in my
life. Perhaps your informant does not under-
stand the meaning of the term. By established
use the word 'abolitionist' denotes one who regards
the simple relation of slaveholding as a sin *per se*,
and therefore to be immediately terminated with-
out regard to consequences. You know that my
preaching aims to fix responsibility and guilt
upon *motives*, rather than upon outward *relations*
—though a relation may give a *prima facie* or
presumptive evidence of guilt in him who volun-
tarily holds it. I hold that the abolition of sla-
very in the *States* where it exists belongs to those
States themselves, and that we of the North can
further the event only by moral means. But against
the extension of slavery and the catching of slaves
upon our soil—things in which we are responsi-
ble—I have preached, according to my views of
the Gospel. I have also endeavored to show the
supremacy of God's law above any mere human
enactment. This, perhaps, is what your friend
calls preaching abolition. Now, as to the amount
of such preaching. I had the curiosity the other
day, at the close of another year of ministerial
labor, to sum up the topics of preaching during
the year. I found that in a year when the pub-
lic mind had been greatly excited on the subject
of slavery, out of eighty sermons I had preached
one on the duty of Christians toward fugitive
slaves, and by request had repeated the dis-
course. That in addition to this I had alluded
to the subject of slavery and the 'higher law' di-
rectly and indirectly *five* times, chiefly in brief
paragraphs by way of inference from a general
principle. I found, also, that out of more than
3,000 manuscript pages that I had preached, less
than 100 contained any allusion to either of these
topics. In one instance, the condition of the
African race came under notice in the regular
course of biblical exposition, and though I should
not then have chosen that subject, I could not
be so mean as to pass it over in silence. This is
the sum total of my 'abolition' preaching. I have
to confess before God that I have not been as
faithful as I ought in applying the principles of
the gospel to great public questions, affecting
the rights and liberties of my fellow-men."

"Well," said the parishioner, "this surprises
me. But if you have made the estimate it must
be so. You may be sure then that the few sen-
tences on that subject were the most effective you
ever uttered."

"Yes; and you see, sir," resumed the pastor,
"how a hearer, in an excited and prejudiced
state of mind, may continually pervert what he
hears, and imagine that the preacher is moved by
the same intense feeling on the subject as himself.
—I have not said this by way of apology. It is
always my way to apply the Gospel to public
questions, as these seem to demand it. This I did
during the Mexican war, and in the agitation on
capital punishment; this I have done with respect
to the fugitive law; and this I *shall* do as duty
seems to require. Misrepresentation and preju-
dice must yield at last to truth."

The preceding conversation will explain a
great many other cases of alleged 'abolition
preaching.'

RESULTS OF THE DISCUSSION.

The *Pike County Free Press*, published at Pitts-
field, Illinois, sums up as follows the recent dis-
cussion between the *New York Observer* and *The
Independent*. The opinion of the writer that
there is no difference in principle between the
two papers is based upon the indirect and tacit
assent of the *Observer* to the positions of this
journal when pressed thereto by force of argu-
ment. This impartial summary of the discussion
will help to fix its results in the minds of our
own readers.

For the Free Press.

"THE N. Y. OBSERVER AND THE INDEPENDENT.

"MR. EDITOR:—It is known to many of your
readers that there has been a discussion going on
between these two papers for several weeks past
relative to Fugitive Slaves.—Having carefully
read the discussion on both sides to March 13,
the result seems to me to be that they do not differ
at all in principle.

"1. The *Independent* holds that by the law of
nature and of nations the slave has a right to es-
cape from bondage if he can. This the *Observer*
does not deny.

"2. The *Independent* maintains that a fugitive
from slavery when pursued by the officer and in
peril of being taken, has a right to resist him by
force in order to his own escape. To establish
this point and answer the *Observer's* arguments
against it, the *Independent* of Feb. 20, devotes
between three and four of its columns. The *Ob-
server* of Feb. 27, says, 'there is scarcely a word
in the whole article bearing upon any point on
which we are at issue with the *Independent*.'
Pray then on what principle are they at issue?

"3. The *Observer* charges the *Independent*
with having taught that 'the fugitive slave has
a right to shoot down the arresting officer *without
regard to the probable effect of the act upon his own
escape*.'—The *Independent* replies, 'We never
thought of asserting the right of the fugitive to
use force except as a right of self-preservation.'
To do what the *Observer* charges, the *Independent*
says would be both useless and wicked.

"4. The *Independent* had understood the *Ob-
server* to devote four or five of its columns to dis-
prove the right of the fugitive to resist the officer
in order to his own escape.—But the *Observer* at
last is not at issue with the *Independent* on this
point.

"Since this discovery the *Observer* has rev ened
a fierce logomachy about an article in the *Inde-
pendent* of Oct. 24. The *Observer* affirms 'You
said so and so.' The *Independent* replies, 'We
meant no such thing.' The *Observer* rejoins,
'You did.' But this is rather a small business.
The important matter is, neither now denies a
single principle involved in the controversy.

"And yet there is a difference between the two
papers. The *Independent* is frank and outspoken
on every point on which its readers need to know
its views. The *Observer* is close-mouthed on every
point on which all Christians, North and South,
are not agreed. It has been professing all winter
to be going its explanation of the moral character of
the Fugitive Slave act. But it has not yet told
its readers, though requested to do so last Decem-
ber, *whether a man can assist in catching and re-
turning a fugitive slave in accordance with the
law of God.*

"It has taught everything else that every
Christian believed; the general duty of obedience
to human laws; the duty of obedience to the
higher law when it conflicts, &c. *But it has ne-
ver yet told us, whether or not it does conflict with
the golden rule, to catch the fugitive.* From what
it says an inference might sometimes be drawn
on the one side and sometimes on the other; and
you almost think you have got the *Observer's*
opinion at last. But when you come to put your
finger on it, you find it has not yet committed
itself on the important question, *can a man help
catch a fugitive slave by the golden rule?*

"So far as can be seen we should not have got
its opinion on the right of the fugitive to escape
and to resist the officer by force if necessary to
it, had it not been extorted when compelled to say
it was not at issue with the *Independent* on those
points."

THE MARTYRDOM OF HUSS.—We would advise
strangers in the city during the anniversary week
not to omit a visit to Lessing's great painting at
the Dusseldorf Gallery, in Broadway above
Spring-street. They will there enjoy an intel-
lectual pleasure, and receive a moral impression
equal to that afforded by any public meeting of
the season.

RELIGIOUS INTELLIGENCE.

FIRST ORDINATION ON THE PACIFIC COAST.—On
Wednesday evening of the 5th inst, Mr. Joseph A.
Benton was ordained and installed as pastor of the
Congregational Church in Sacramento city, by a
Council of churches, convened by letters missive
from the Church just mentioned.

Council met on the morning of the same day in
the parsonage of the Church, and on motion Rev.
S. H. Willey was chosen Moderator, and Rev. J. H.
Warren, Scribe. Council was opened with prayer
by Rev. Albert Williams, and after the usual pre-
liminaries it proceeded to the examination of the
candidate in Christian Experience, Theology, the
Original Scriptures, Christian Institutes and Eccle-
siastical Polity.

The public exercises took place in the evening, in
presence of a very large and attentive congregation,
which plainly showed with what deep interest and
feeling the solemn occasion was regarded. Reading
of Scriptures and introductory prayer, by Rev. T.
W. Hinds, of San Francisco; sermon by Rev. J. H.
Warren, of San Francisco; Ordaining prayer and
charge to the pastor, by Rev. Albert Williams, of
San Francisco; charge to the people Rev. W. W.
Brier, of Marysville; right-hand of fellowship Rev.
S. H. Willey, Happy Valley; benediction Rev. J. A.
Burton.

Excursion tickets to Boston for the anniversa-
ries next week, for four dollars, can be had for
the Fall River route, of Lewis Colby, 122 Nassau-
street; and by the Norwich route of E. H. Fletcher,
141 Nassau-street.

Thirty-five persons were admitted on profession
last Sabbath, to the First Church in Norwalk,
Conn., under the pastoral care of Rev. Edwin Hall,
D.D.

Of the clergymen who have died in Massachusetts,
the ages of 888 are known; 90 who died before 1700
averaged 61.77 years; 123 between 1700 and 1750
averaged 66 years; 208 between 1750 and 1800
averaged 62.55 years; 372 between 1800 and 1825
averaged 64.47 years; average of the whole, 63.62
years. Of 840 clergymen who graduated at Harvard
college, the age averaged 68.62 years; of 314 in
New England in 15 years prior to 1841, the average
is only 57.53, showing an average decline of longev-
ity in half a century, of more than 7 years.

☞ REV. CHARLES G. FINNEY will preach
at the Broadway Tabernacle, next Sabbath morning
and evening.

RECEIPTS OF BENEVOLENT SOCIETIES.—The *Jour-
nal of Commerce* published last week the following
summary of the annual receipts of several of our
principal religious societies. Most of the accounts
are made up to the 30th of April. The aggregate
increase is but $15,051, less than two per cent.
Several societies have fallen off considerably. The
net increase reported a year ago was upwards of
$200,000.

	1849-'50.	1850-'51.
Am. Tract Society,	$308,266	*$310,618
Am. Bib'e Society,	284,614	276,852
Am. B. C. Foreign Missions,	161,355	†176,576
Am. Home Mission Society,	157,160	150,940
Am. and For. Christian Union,	58,985	256,265
Do. do. Bible Society,	41,625	45,373
Am. Baptist Home Miss. Soc.,	24,128	29,648
Am. Seamen's Friend Society,	22,291	§19,232
N. Y. State Colonization Soc.,	17,414	22,000
Am. Society for Ameriorating the Condition of the Jews,	6,000	11,163
	$1,083,742	$1,098,798

* Of which $20,720 were the proceeds from the sales of tracts and volumes.

† From August 1st to March 31st—eight months.

‡ For eleven months ending March 31st.

§ The receipts from legacies last year were but $200; whereas those of the previous year were $3,133. Considerable sums raised by the chaplains abroad—more than $6,000 from the floating Bethel at Canton—are not included, nor still larger amounts raised and expended by auxiliaries. The whole sum would exceed $75,000 for the past year.

NEW CONGREGATIONAL CHURCH IN EAST WIND-
SOR, CONN.—A new manufacturing village has
grown up within the last few years, toward the
North-Eastern limits of this ancient town, which is
known in this region by the unpretending name of
Broad Brook; and it has grown, we think, to suffi-
cient size and maturity to merit a name which
would make a better appearance than that awkward
compound on the page of history. A traveler in the
stage from Warehouse-Point depot to Ellington
would be somewhat surprised in passing through
Broad Brook to notice a majestic stone edifice of the
Gothic order, belonging evidently to the Episcopal
branch of the church. It was originally designed,
we believe, by the fathers of the village, or some of
them,

Foreign Correspondence.

[We were reluctantly compelled last week to postpone the conclusion of our American Correspondent's letter, describing his journey up the Nile. Although somewhat detailed, it has both interest and value from the numbers of Americans who are now making or preparing to make the tour of Egypt and Syria.]

FROM OUR AMERICAN CORRESPONDENT.

THE JOURNEY UP THE NILE. Feb., 1851.

A common way is to engage a boat by the month or day, hire the rais and crew, and then supply yourself with provisions, utensils, beds, and bedding. I know of one boat, a very superior one, that is engaged at a price as high as £2 per day. Our arrangement is by the trip, and this enlists all concerned to make a rapid voyage, so that they are not tempted to frame excuses and falsehoods for delay, nor to let the boat go back again down the stream at night, a wicked trick that is not unfrequently played upon the innocent European. Provisions up the Nile, such as fowls, bread, eggs, mutton are very cheap; fowls being had for a piaster or five cents a-piece, and pigeons cheaper.

The numbers of water-fowl are immense, such as duck, geese, pelicans, heron, cormorants. These have been made more shy by so many tourists, for gunning is a part of the Nile life. The white ibis and the eagle are also frequently met. Pigeons rival their fraternity of the West in the United States for multitude. Houses are run up for them like stacks of cones, or they occupy an upper story of the huts which is not often added, except for their accommodation or in the large towns. Water-fowl arrange themselves on the sandy beach or a lone island by the hundred, and in their different uniforms, suggest the idea of a battle-array, though they have a provokingly cowardly look in keeping out of the range of your gun.

The villages have all much the same appearance. The huts are built of the Nile mud and are often not more than 8 or 10 feet across. They may possibly have the variety of a doura roof, if not left without any, a stalk which resembles the corn stalk; the doura grain being used to make a coarse bread. The entrance may be a mere hole, or approach nearer to a door. I saw one family of six in a round enclosure of six feet in diameter, whose walls might have been four feet high, wholly destitute of a roof. Sometimes these dwellings may be made of mud dried in the sun like brick, possibly have a little whitewashing, or a yard, still made of mud with doura stalks on the top for a palisade. They have no furniture, and aspire only to straw or a heap of stalks for a bed. Heaps of dirt and filth lie about these habitations, where the wolfish, starved dogs much do congregate and salute the stranger with a most husky and mean bark. Children and parents sit about on the ground or on these heaps, now in the shade and now to bask in the sun, not unfrequently occupied, as one expresses it, in "depopulating" their garments, and perhaps doing the service for each other. They bring their creatures, sheep, goats, cattle, camels, donkeys, to the river for drink; and their buffalo, cows and oxen like to wade in and swim in till nothing is left of them but their heads or noses. Women come early and late down the banks for water, with ponderous jars, which they always carry on their head, walking in a stately and rather elegant manner. They may take the opportunity to wash out a second loose gown which they have brought along with them, and which with a shawl to cover head and face, is their only garment. Men may sometimes come with skins for water, that are about as large when filled as their abused donkeys, but otherwise the water-carrying and all mere drudgery devolves on women and girls. Younger boys and sometimes little girls are seen entirely destitute of clothing, playing and mingling with others all unconscious of their nakedness.

Where the Arabs have been initiated by the visits of Europeans, they are clamorous for "backsheesh," or money. If they have rendered any service or can possibly invegle you into any show of obligation to them, both men and boys are often unscrupulous in twisting and falsifying the claim in order to secure a single additional para. It is painful to see how all considerations of honesty and delicacy are cast aside by mere children with whom too you may have had pleasant intercourse, and to whom you may have been generous and bountiful. I asked Dr. Krapf about the alleged Arab disposition: he replied that fear was the great motive with them; that "they must either know their places as servants or they would be masters." I asked again how it was that no soft spot of generosity could be found in them, since generosity is such a fine ground of appeal in the human breast. He gave as a reason, that they had been so long abused, enslaved, tyrannized over, and so cruelly treated even by each other, that they had come to act upon the selfish principle of getting all the advantage they could. Nevertheless I have had many an agreeable encounter with children in the matter of "backsheesh," and seemed to find kindness and gratitude in adults, perhaps in a blind old man, or in a woman dried to a skeleton by toil and age. Children who have not been accustomed to see Europeans often run away from us at first. To-day there were children watching small flocks of sheep and goats, who fled from the bank when I ascended as if for their lives. Perhaps my gun together with the flag of the boat may have conduced to their alarm, as the last is associated with the Pasha's conscriptions for soldiers. I could not induce them by signs to leave off running, for I continued to hold out to them a few "khâmsas," and so I rolled these up in a paper and put that in the slit of a cane stalk which I stuck up in their sight. They waited and waited as I went on till I began to feel that I must lose the satisfaction of seeing the success of the experiment, or part with my boat, but at last they cautiously approached the stalk, and when they found out what and how it was, they shouted and ran to another stalk which I had also set up, and onward still along the path to the place where they first saw me, shouting and looking for papers.

I spoke above of conscriptions. Yesterday morning I was awakened at daylight by confused and loud noises of human voices that seemed to clash like the chopped waves of the Nile. For a time I could not understand what it meant, but found that the boat and soldiers of the Pasha were there at the village, and had seized a number of young men for army recruits. Numbers of women and children bewailed their fate and reproached the captors. They followed down the bank against the boat, keeping up their mournful ululations as long as we could notice them.

We saw a "Suardee" or preliminary marriage procession, on the shore across the river. There were two separate crowds, or two processions really, with loud beating of drums and shoutings, while three or four camel loads, probably of the bride and her friends, lent so much dignity and pomp to the occasion. One procession waited for the other to move on a short way before the second started from the gate of the enclosure, and they both appeared to be bound for the neighboring village. At Cairo I saw such a procession on foot, and by candle-light, blocking up the narrow street, and filling every crevice with the noise of drum, pipe, and merriment. Young men preceded and sheltered the bride, who was richly dressed, yet encased from sight, and had the hight of a girl only 12 or 14 years of age.

At this time we are making good progress toward Thebes. The rais is very courteous, mild, and attentive to his business, and so is the helmsman with his venerable beard, keeping much apart by himself. The crew are ready to tow, and easily break forth into their Arab snatches, and the "heylessa" chorus, which means "God help us," for they are fond of music such as they have. Our arrangement by the trip doubtless saves us many annoyances that other travelers speak of so often, but I think that we must be more than usually happy in all the employees about us. A rat now and then lets us know by his gnawing at night, that he concluded to take passage in the "Anglo Saxon" to see the wonders of old Egypt; and the flies annoy us, for they are in truth a "plague of flies," but otherwise our premises are hardly invaded by the small creatures which have sometimes almost driven out the voyager.

Benisoóif, 77 miles from Cairo, was the first large town we passed, being a beylik or the capital of the province, and having a sort of palace for the Governor. It has a manufactory for stuffs of silk and cotton, which was established 30 years since by Mohammed Ali, but in the days of Leo Africanus it exported any amount of flax to Tunis and other parts of Barbary after having supplied all Egypt. At *Bibbeh* there is a Copt convent. To protect this in troublous times, the Copt Christians gave out that a Moslem sheikh presided over it, and dwelt within its sacred enclosures, so that even the Mussulman now pays it a passing visit to read his *Fat'ha*. I met somewhere on the bank a Copt priest who kissed my hand and invited me by signs to go into a mud dwelling-place to smoke a pipe and take coffee with him. He told me his convent was farther up the river, but on parting asked me for "backsheesh," and whether we had any "arrakay" or brandy on board of the boat. The monks are in the habit of descending from their precipitous hight to the water and then of swimming on board of any Frank boat which they have descried, to beg for charity; though the Moslem boatmen are inclined to handle them roughly, and their receipts must often be small from their Christian brethren, the travelers. When we passed the cliffs the weather was very boisterous and this may have prevented their boarding the "Anglo-Saxon." This boisterousness of the weather by the way has proved in a single instance of two much greater than I had ever associated with the Nile. For the time the air was full of the finest sand, like the worst snow storms of New England, and all boats were obliged to 'tie up' to the banks. The gusts came not without some warning, but were rather too violent for these large latteen sails, shallow holds, and light ballast. *El Kaya* was the site of the ancient Cynopolis or the "City of the Dogs." One of the great repositories of dog mummies is found on the opposite bank. A few miles from here are remains of the *Gise el Agoos*, a certain wall that is said to have been built by an ancient Egyptian queen and to have extended from the sea to Asouan as a defense against the incursions of the Arabs.

Minieh is a *Bindar* or large town, and called one of the most beautiful on the river, which beauty after all is much confined to the appearance of the palm, minarets, and possibly a better style of building. The white tomb of a sheikh rests its dome under a spreading sycamore close upon the bank. The devout believe that water flows spontaneously every Friday from one of the shafts of a column in a mosque there. We had occasion to call upon the Bey at Minieh. Our dragoman introduced us as he sat up from the Nile beneath some small trees, when he immediately arose and tendered his own seat, and sent for others. The never-failing pipe was offered and coffee ordered. Two other Beys, as I inferred, were seated on his right, one of whom was drawing the delicious smoke through the longest winding tube from his 'nargileh,' by which the vapor is drawn through water. They were all very fine looking men. Effendi or Secretaries and a guard stood by. Our errand having been made known, the Bey at once gave his commands, and those in waiting with others were at once upon the run, returning and going, till the whole town had been visited, in a very short space of time. He said 'go' and they went,—'come' and they came. One of our party had an American revolver in his belt which excited the interest of the Beys, who when it was exhibited to them inquired whether it was made in England or the United States. We gave them a salute with four of its six balls. They shared true sympathy with us in respect to the object of the visit, and made me feel that I could trust them as friends, or certainly as men in office, if we were to have a more serious occasion for calling in their aid. The Arab functionaries are ever too ready to accommodate a European in some things, for instance by bastinadoing a refractory man or whole crew. The sheikh of a village seems to consider such an opportunity for pleasing and using his authority very precious. The modern cemetery of Minieh is on the opposite bank of the river, where they pay a visit of ceremony to the tombs three times a year. This old Egyptian custom of ferrying over the dead, still done with the ululations of women, very likely gave rise to the fable of Charon and the Styx.

At *Soaddee* there is a rum distillery, owned by the Pasha, once superintended by a European, but afterwards by a native in spite of the precepts of the Korân. There are other similar steam establishments, though hurrying passengers, no sound from a paved street or a bridge across the sacred river, not even the roll of ordinary storms assimilate Egypt to other lands. Suddenly the sun comes above the range of hills to throw his beams athwart the plain, and rising or setting, his glory is seldom dimmed by the obtrusion of clouds, which seem to approach only to reflect his majesty. The fellahs seem much stillness over the landscape, and such elasticity of sound, unless our Indian summer be some approach to it. At night, alone on the bank, perhaps, beneath a full moon, the power of the impression is so much more than enough to awaken Egypt of old into some present reality, that my thoughts and my heart go after the living of a distant land, and pry into the blessed dwelling-place of the departed that have ascended from thence to renew communion with them, and to inquire when, and how, or whether, I may honor and love them yet in the ages to come.

Kereh has brought us within 50 miles of Thebes. It occupies the site of Canopolis, being now the residence of a provincial governor. Many stalls in the bazaar were wholly vacant, and the reason given was that the citizens had fled to escape the conscription for soldiers. It has some distinction as the place of transit for pilgrims that adopt this route to Mecca, for the number of its Almeh, or singing women, or more properly its Ghawazee, or dancing girls, who were boldly abroad here, for Mahommedans having been forbidden to dance at Cairo, and for its manufacture of porous water-jars and bottles, the latter under the name of 'goolleh,' being one of the best of contrivances for keeping water cool and good. I mailed a letter here which is to be carried by runners from village to village. This is the only kind of post which the Pasha maintains, but after all it is not a very slow or insecure one. There are telegraphic towers along the Nile, an expensive refinement in comparison with the other things seen, but they have never been turned to any account, perhaps owing to the death of Ibraham Pasha, whose property lay above Thebes, and who may have built them more for the sake of that than anything else.

We stopped at Kereh, however, mainly for a visit to the ruins of *Dendera*, which lay inland on the opposite or western bank. The principal temple, dedicated to Athor, the Venus of the Egyptians, is in the best state of preservation of any in the land, and portions of it might seem to have been built only twenty years ago, instead of eighteen centuries ago. The celebrated zodiac now at Paris was discovered here, and for a time led several of the French *savans*, who could trust such a thing as this much sooner than Moses, or even the Prophets, to suppose that the temple must have stood 15,000 years! The portico is supported by 24 columns of a massive description, succeeded by a hall of 6 columns, rooms, and a central chamber, and then by another chamber, rooms, and an isolated sanctuary, making a length of 220 feet. Far in front is a high *pylon*, or gateway. The names of the Cæsars on the temple are numerous. Cleopatra herself, and her son Neo-Cæsar, are said to be represented there, but how far the likeness can be trusted, even if well made out, is another thing. Other buildings stand at no great distance from this. We went by candle through the many subterranean passages, and found them all covered by hieroglyphics in the same manner as the walls are sculptured in other cases. I could not but feel and say to myself that the temple was "full of ideas," "full of ideas," though ever so much locked up from us, and falling so far beneath the religious knowledge communicated by the Gospel.

R. S. T.

Riches for Children.

The late Postmaster-General of the United States was once a very poor boy, so poor that he could scarce afford a pair of shoes, without which "the master would not allow him to come to school." Our boyhood was passed in the village, in which were spent his earlier professional years. We remember once being in his company after he had been elevated to the Supreme bench in his native State, and hearing him make in substance the following statements:

I remember, said he, the first time I visited Burlington as Judge of the Supreme Court—I had left it many years before, a poor boy. At the time I left, there were two families of special note for their standing and wealth. Each of them had a son about my own age. I was very poor, and these two boys were very rich. During the long years of hard toil which passed before my return, I had almost forgotten them. They had long ago forgotten me.

Approaching the Court House for the first time, in company with several gentlemen of the Bench and Bar, I noticed in the Court House yard a large pile of old furniture about to be sold at vendue. The scenes of early boyhood with which I was now surrounded, prompted me to ask whose it was. I was told it belonged to Mr. A. (we use fictitious initials.) "Mr. A.! I remember a family of that name very wealthy—there was a son too, can it be? I was told that it was even so. He was the son of one of the families already alluded to. He had inherited more than I had ever earned, and spent it all; and now his own family were reduced to real want, and his very furniture was that day to be sold for debt. I went into the Court Room suddenly, yet almost glad that I was born poor. I was soon absorbed in the business before me. One of the first cases called was that of B. vs. C., a case that had come up on appeal, but which, if we remember rightly, originated in a low drunken quarrel. Mr. B., thought I, that is a familiar name. Can it be? In short, I found that this was indeed the son in the other wealthy family already referred to! I was overwhelmed alike with astonishment and thanksgiving—astonishment at the change in our relative standings, and thanksgiving that I was not born to inherit wealth without toil.

Indeed, all my experience has taught me that those fathers provide best for their children, who leave them with the highest education, the purest morals, and the least money.—*Gambier Observer.*

COLLEGES.

NEWTON SEMINARY, Mass.—An energetic movement is on foot by our Baptist brethren in Massachusetts to endow their academies and seminary. A public meeting has been held in Boston.

Some facts referred to by Dr. Stow in this meeting, with reference to the location of the graduates of Newton, were interesting; eighty-one in Massachusetts, twenty-four in Maine, fourteen or fifteen in New Hampshire. Five are in Brunswick, in China, one in Siam, one in Assam, one among the Telogoos, one in Greece, and thus scattered over all parts of the world, they have everywhere made the wilderness blossom like the rose.

PRINCETON THEOLOGICAL SEMINARY.—The Board of Directors have commissioned the Rev. General Assembly to accept of Dr. James W. Alexander's resignation of his professorship, which has been tendered.

HAMILTON COLLEGE, N. Y.—The annual catalogue for the current year shows 129 scholars in the four classes, viz., 49 Seniors, 42 Juniors, 19 Sophomores, and 19 Freshmen. All are from this State but 12 from 8 other States. There are 10 resident graduates.

UNIVERSITY AT ALBANY.—The editor of a paper published at "New York, Albany, Boston, and Troy," has for a wonder an original editorial, in which are set forth the advantages of a University at Albany "after the models of Oxford, Cambridge, and Heidelberg," wherein all the great departments of Law, Physic, Letters, Science, and Art shall be incorporated," to be "a great center in our glorious Union to which shall gather the intellect and learning of our nation." He urges it, with true local 'cuteness, on the ground that it will be "a city and land enriching" institution. And to show how easy it will be to have all that "enriching" benefit, he says, "We ask now for no buildings, *for no endowment*, we actually need none: give us a charter." The man should have a patent right to the use of such universities like those at Oxford, Cambridge, and Halle, at so cheap a rate.

BAPTIST THEOLOGICAL SEMINARY FOR THE WEST.—Some citizens of Cincinnati projected a plan for a seminary some years since, and by a skillful financial operation procured a handsome endowment; but unfortunately were induced to locate it at Covington, within the jurisdiction of Kentucky. After a time the legislature of that State deemed it necessary for the safety of their "peculiar institution," to add such a number to the Board of Trustees as would control the seminary; and the new Board proceeded to execute their powers in accordance with the object. In consequence the seminary is chiefly abandoned, and the Baptists in Ohio, Indiana and Illinois have taken measures to establish a new seminary at Fairmount, near Cincinnati, where a plot of 30 acres of land, valued at $35,000, has been given, and $15,000 are raised to be expended this year for buildings. They appeal to the Baptists of the East for aid in the endowment. They say:

In the cause of education, as well as in missions, older communities aid younger ones. David Dagnan aided New England. Harvard, Yale and Princeton are instances. The Society for promoting Collegiate and Theological education at the West, has aided Lane Seminary and some five or six Colleges in Ohio, and the other north-western States in the last seven years, to the amount of nearly $100,000; and the whole amount of funds contributed by Presbyterians and Congregationalists in the East, towards endowing and sustaining their institutions in the north-west, in the last fifteen years, is probably more than $200,000. Baptists in the north-west have received but little aid from the East in this way. They need this aid as much as others. They need it now.

UNITARIAN SEMINARY AT MEADVILLE.—The trustees of this institution have received a liberal offer from the Messrs. Huidekoper, father and son, of Meadville, the early and liberal patrons of the institution, that if $40,000 can be raised in the denomination, Mr. H. would add $10,000, and the son would give four acres of land needed for the institution. Of the $40,000 one-fourth has been raised by the three churches in New York and Brooklyn, who are also expected to erect the needed edifice. We learn from the *Christian Inquirer* that after addresses from President Stebbins in each congregation, the subscription of $10,000 has been completed.

HEIDELBERG COLLEGE, OHIO.—The expectations of our German Reformed brethren, in regard to their new institution at Tiffin, seem in a way to be fairly realized. There are now eighty-two students in actual attendance. The building committee are making arrangements to carry forward the work of building a college edifice, as soon as it can be done with prudence.

FRANKLIN COLLEGE, OHIO.—The *Montreal Witness* notices this institution by one of its fruits. We hope it has others to show, more productive of spiritual good.

"We understand that the honorary degree of D.D., has been conferred upon Rev. William Taylor, of this city, by the Senatus of Franklin College, Ohio. This is one of the Colleges of the Associate Reformed Church, which is an off-shoot of the United Presbyterian Church, of which Mr. Taylor is a minister. We congratulate the Reverend gentleman on the attainment of this well-deserved honor.

STATE UNIVERS IT IN ILLINOIS.—A letter from Springfield says that the effort to organize a University will be voted down. It is thought a little too *early* yet to organize the institution proposed in this State.

WEST TENNESSEE COLLEGE—Located at Jackson; Rev. J. Holmes, D.D. President; numbers 100 students, and it is said that the course of study is thorough, and the standard of discipline and moral training is high.

MISSOURI.—This State has six colleges, most of them little more than grammar schools. A correspondent of the *Puritan Recorder* sets forth the blessings of a State college:

"The State University is under the patronage of the State, and under the control of its Legislature, and has a fund of $100,000. This institution has experienced some of the embarrassments of State supervision; its able President, Dr. Lathrop, having been dismissed about two years since, very much to the regret of the inhabitants of the place, on account of his being a Whig and a Congregationalist, and Dr. Shannon, a Campbellite, from Kentucky, but in all likelihood a good scholar and a worthy man, being now placed in his room.

There are at the present time 34 weekly newspapers in New Hampshire, having an aggregate circulation of about 50,000 copies, or an average of over 1,400. Of these 23 are political, 8 neutral, 2 religious, and 1 agricultural. Whigs 10, Democratic 9, Free 4. The whole number of newspapers published in South Carolina is 40, of which 6 are issued daily.

ILLINOIS.—The correspondents of the *Watchman of the Prairies* furnish numerous accounts of revivals in the northern half of the State. At Chillicothe, Peoria county, Rev. Thomas Bodley has admitted 18 new converts, and the church are about to build a meeting-house. At Lamoille, Bureau county, Mr. Clark has received 71, and the agent of the *Watchman* obtained 20 new subscribers. At Upper Alton, Rev. Jacob Knapp spent four weeks in special labors, and the pastor, Rev. E. Adkins, says:

"Brother Knapp's faithful labors among us have been abundantly blessed. It is all harmony in the church now. Brethren at variance have forgotten their differences. Those estranged from the church have returned; and some affecting scenes have occurred when we were permitted, with open arms, to welcome those returning wanderers. Twenty-five were baptized. In all, during the winter, forty-five have been added to the Baptist church. Quite a number have united with other churches. The Presbyterian brethren united cordially with us in the meetings, and with warm hearts, contributed by their presence, their prayers and their exhortations, to help forward the good work, and the Lord blessed them in the conversion of their children. The College has shared largely in the happy influence of this revival. Deep feeling prevailed among the students. Besides the exercises with the church, on which they very generally attended, prayer-meetings were held daily in the rooms in College. The pious young men became reanimated in their religious affections, and laid aside their studies and devoted themselves entirely to the cause. And their labors were blessed in their own spiritual renovation, and in the conversion of their associates. Of those baptized ten were students; and several joined the other churches."

GENEVA, N. Y.—We learn that the Lord is reviving his work in Geneva. Each of the Presbyterian churches in that village are peculiarly blessed. The work is marked with great stillness, power and thoroughness.—*Gen. Evan.*

☞ *Advertisements omitted in this Number will be inserted in our Extra of Saturday.*

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